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(1) Those with a college background (account-

The church's declining influence often has been blamed on these two groups — the college-educated and the young — yet survey evidence strongly suggests that these groups could well be in the vanguard of religious renewal in this country.

These findings, dealing with the religious beliefs and practices of persons with a college background and with those of young adults, coincide with current trends in religious thought which indicate a de-emphasis of rationalism and a growing acceptance of intuition as perhaps man's more im-

Perhaps surprising to some, church attendance is as high—if not higher—among persons with a college background than among persons with less formal education. A very large majority also hold to the beliefs in God and in life after death, though slightly lower than the percentage for the U.S. as a

(Continued On Page 2)

# The Baptist Record

Published Since 1877

**JACKSON, MISSISSIPPI, THURSDAY, APRIL 4, 1974**

Volume XCIII, Number

He added, "Taxes by their very nature are bad in the sense they sel-

Pinson, a professor at Southwestern Baptist Theological Seminary, said, "Just as there is no Christian chemistry or Christian mathematics as such, there is no Christian econom-

(Continued On Page 2)

Plans for the anniversary observance were initiated by the fellowship's general committee following a motion by Owen Cooper, layman and retired industrialist from Yazoo City, Miss., who is president of the Southern Baptist Convention.

Corinth, recording secretary; Mrs. E. M. Kee, Woodville, Vice President; and Mrs. Joel Ray, Hattiesburg, associate recording secretary.

These three women, as a trio, provided special music for each session.

**By Anne Washburn McWilliams**

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· At the conclusion of this convention

Mrs. Vernon May, wife of the pastor of First Church, Louisville, retired as state WMU president after five years of most competent and satisfactory service. During a special luncheon she was given silver candelabra and a diamond-studded WMU pin. Both Mrs. May and her successor, Mrs. Robert Smira, of First Church, Jackson, have snow-white hair. And Mrs. W. E. Hannah of Clinton, Mrs. May's predecessor, also had white hair. Someone in the Birmingham

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**SAN FRANCISCO (BP)** — Two Southern Baptist Convention agencies, the Brotherhood Commission and the Home Mission Board, dominated the awards competition at the annual session of the Baptist Public Relations Association (BPRA) here.

Home Mission Board won ten total awards — six first place and four runner-up.

The Foreign Mission Board, Richmond, Va., received seven awards, the third highest.

Major awards, which called for a

In other action at the three day meeting, which explored "the dynamics of communications," outgoing BPRA president Clarence Duncan appointed special committees to study a possible BPRA study scholarship fund and to examine ways for BPRA to help with public relations job placement in the SBC.

Wesley M. Patillo, Southern Baptist Theological Seminary, Louisville, Ky., succeeded Duncan as the South-

ern Baptist Radio and Television Commission as president of the organization comprised of Southern Baptist public relations professionals and radio and television producers. The award is given in three categories: radio, television and photography categories.

Floyd Craig of the SBC Christian Life Commission also received a plaque and \$50 cash prize as the re-

The Brotherhood Commission, led by Jim Newton with six individual awards, and Steve Wall with five in-plaque and \$50 cash prize as the recipient of the annual Arthur Davenport Award for a total public relations project titled "Focus on

awards, and Steve Wan with five individual awards, received fifteen awards, including nine first place citations and six second place ones. The

tations and on second point...

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Commenting on the 120,000 per cent figure for 1776 to 1976 Dr. Carl W. Tiller, the BWA's associate secretary in charge of study and research, said, "The increase is due in large part to the growth in population, but our Baptist growth has greatly outstripped the rate of increase in the number of inhabitants."

Baptist World Alliance figures are based on statistics from 20 Baptist denominations in the United States. Those with more than a million members are the Southern Baptist (12.3 million); National Baptists,<sup>4</sup> incorporated (6.5 million); National Baptists, unincorporated (3.5 million); National Primitive Baptists (1.6 million); American Baptist Churches (1.5 million); and the Baptist Bible Fellowship (1.3 million).

**Use of the image magnification system** was authorized by vote of the SBC Executive Committee, with payment of costs to be one-third from a special offering taken at the convention sessions, one-third from the SBC agencies and one-third from the convention budget.

A black and white photograph of a large, leafless tree in the foreground, its branches silhouetted against a bright sky. In the background, a body of water is visible, with a small, light-colored building or structure on the shore.

An early morning mist envelopes a farm on Martha's Vineyard, an island off the coast of New England. (RNS Photo by Gerry Davis)

island on the coast of New England. (RNS Photo by Gerry Davis)

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## In Religious Interest

## American Youth Rate High

(Continued From Page 1)

whole.

College people are also somewhat less inclined than are non-college persons to believe in the devil or in hell, but belief still outweighs disbelief.

One person in four (24 per cent) among the college group describes himself as "very religious," a proportion which almost exactly matches up with the national figure.

It may be generally believed that the "mystical experience" is something that occurs among only uneducated and susceptible people in revival meetings. Yet a Gallup Poll taken a few years ago showed that as large a proportion of the college-educated as the rest of the population say they have had a mystical experience — that is, a moment of sudden insight or awakening.

These findings would seem to lend heavy support to the conclusion that religion has solid intellectual respectability and is not just something for the "masses."

The other key group to whom the church must appeal are the youth of America.

Many young people are turned off by organized religion, with the criticism frequently voiced that the church is "sterile," "outmoded," "not relevant."

In fact, a recent Gallup survey shows that among persons 18 to 24 years old who describe themselves as "very religious," as many as one-fourth say they have little or no respect for the church or for organized religion.

Yet it would be demonstrably wrong to write off youth as "non-religious." A majority (55 per cent) of young adults, 18 to 24, say they have a "great deal" or "quite a lot" of respect and confidence in the church or organized religion. Only seven per cent say "none."

In addition, most persons in this age group attest to a belief in God, heaven and other basic tenets of faith.

The religious character of American youth

stands out in bold relief when our young people are compared with the youth of other nations of the world. This is seen from a study of youth conducted in 11 nations for the Japanese government by Gallup International. Interviews were conducted in person with more than 15,000 persons, 18 to 24.

The U.S., India and Brazil, for example, have the lowest percentage of atheists (less than one per cent). The percentage is as high as 10 per cent among youth in France and 12 per cent in Sweden.

Next to youth in the Philippines, Americans are the best churchgoers. One third of youth in the U.S. said they attend church in a typical week, a higher figure than recorded in nine other nations. The percentage is lowest in France, Sweden, Japan and Yugoslavia.

In addition, far fewer young people in the U.S. than abroad say they have "no interest" in religion. About one young adult in eight (12 per cent) in the U.S. says he has no interest in religion, while the figure goes as high as 32 per cent in the United Kingdom, 41 percent in Sweden and 74 per cent in Japan.

Still further evidence of the religiousness — or religiosity — of American youth is seen in international comparisons on the question, "What one of these things (from a list of seven) do you want most in life?" A higher proportion of youth in the United States and in the Philippines say "salvation through faith" than in any of the other nine nations surveyed.

American youth are not only exceptionally religious when compared to the youth of other nations but also put a higher premium on "love and sincerity" as a goal in life and less on "money and position."

These findings would seem to indicate that the church in the U.S. has excellent raw material with which to work.

(Editor's Note: By special permission, courtesy of the Religious Public Relations Council.)

## Supplementary Security

## Churches Asked To Earmark People Possibly Eligible For SS Income

By Horace L. Kerr  
Executive Director  
Miss. Council on Aging

The new Supplementary Security Income program which began on January 1 of this year was implemented with a three month period of heavy emphasis upon finding and enrolling people not now on Social Security or who might otherwise not have a direct contact with some agency or service. This program was called SSI — Alert and because most of the eligible recipients would be in the over 65 category, the Mississippi Council on Aging was asked to administer the program.

Since January 1st the Mississippi Council on Aging has made an effort to reach every organization, association, society, club or group that it could in order to get the word out into the hinterlands, back streets, obscure neighborhoods or lonely huts where these people are known to exist. Every media available to the Council: Television, Radio and Newspapers has been used extensively. But now, the Council on Aging and indeed, the Social Security Administration is faced with the surprising statistic that only a few hundreds of the thousands of people in this category have been found and brought under this new program. This simply means that literally thousands of older people who are entitled to more money

are not getting it... and won't get it unless and until someone cares enough to inquire and then help them get enrolled.

The "Alert" phase of the Supplementary Security Income Program is drawing to a close, but the new Supplementary Security Income Program is a permanent means of assuring every older citizen enough income of his own to meet at least minimal standards of living, and may even enjoy the luxury of making a few decisions of his own.

It is my thought that every church would do well to go through its membership roll, and look about in its community, to earmark people who might be eligible for this aid. Anyone 65 years of age or older with income of less than \$160 a month, limited savings, a modest house should apply. If a person is blind or is physically unable to earn a living, he is eligible regardless of age. If you have specific questions, please feel free to call our office collect at 354-6590. Social Security offices all across the State have simplified forms which you may use to make referrals, and are ready to assist any way possible to reach all potential applicants.

The intent of the SSI Program is to "supplement," to bring the level of income... the realistic income level, up to a spendable \$140 per month for a single person or \$215 for a couple. Don't discount someone because they are already receiving money from some source, or they happen to have a little "security fund" tucked away somewhere. Our government wants to guarantee, to underwrite their well-being and will take into account every relevant fact. For example, if an otherwise eligible person is able to do some work, his income from that source will not count against him. People are encouraged to work if possible.

My own church related vocational background gives me enough insight

to know that this is a highly relevant matter for your concern. We are ready and willing to help you in every way that we can on any matters that concern our older people, but this is what's happening NOW... and we need your help now. Names of people that you discover can be turned over to the nearest Social Security office and they will take it from there. You may elect to go an extra mile and offer transportation for elderly homebound to expedite this aid.

Speaking in behalf of the Mississippi Council on Aging and many thousands of deserving older people, I want to thank you in advance for your assistance in providing the older people in your congregation and community a better way of life.



The Sullivan Family

## Oakhurst Church, Clarksdale, Calls Glenn Sullivan

Oakhurst, Clarksdale, has called Rev. Glenn Sullivan as pastor.

Mr. Sullivan was born at Crystal Springs, and his parents still live there. He was baptized at First Church, Crystal Springs, in 1944 by Dr. Joe Odle and ordained there in 1956 by Rev. A. Estus Mason.

He graduated from Mississippi College and Southern Seminary. Between college and seminary he taught in the public schools of Oakland while serving as pastor at Tillatoba.

He goes to Oakhurst from the pastorate of First Church, Russellville, Kentucky, where he has served from 1964 to the present. Other pastorate have included First Church, Sulligent, Alabama, and Dawson Church, Philpot, Kentucky.

In Kentucky he was a member of the Executive Committee of the Kentucky Baptist Convention and a member of the committee to select a new executive secretary for that convention. Also he was elected second vice president of the Kentucky Baptist Convention.

Mrs. Sullivan is the former Danny Faye Jones of Belzoni. They have two sons, Jonathan, nine, and Eric, seven. Mrs. Sullivan graduated from Mississippi College and did further study at Southern Seminary, Georgetown College and Western Kentucky U.

## The Convention President Speaks

Recently, I had two experiences that are great in contrast, but they said a lot to me and I believe will to you.

It was my honor to sit on the platform at our City Hall recently to participate in "The Legacy of Parks Ceremony." This was a ceremony where some federal property was officially turned over to the City of Jackson, along with some other properties being turned over to the City of Senatobia and Harrison County. I gave the invocation for the occasion. At the ceremony were VIPS from Washington, D. C. and Atlanta, Georgia, along with others here in our immediate locale. Later I had lunch with the distinguished people. This was indeed a warming experience.

But in the last few days, I had another unusual experience. Within six days, I journeyed back to my native community of Plantersville twice for funerals. One was for my mother's brother and the other for her sister. Many of these people do not hold high places in government or elsewhere. Some of them are not the most highly educated in the world. As a result, most of their names never appear in the news or in public places, but they, too, are great people. They are truly the salt of the earth and the backbone of our society. They believe in an honest day's work. They believe in genuine citizenship. They support the church of their choice.

It is my opinion that our Lord looks to and depends on all of us to get His work done and one group is just as important as the other. — David Grant.

## Leland Pastor Dies In Ruston

Rev. John R. Chittom, 58, pastor of Glendale Church, Leland, died suddenly March 29 in Ruston, La.

Funeral was Mar. 30 from the Glendale Baptist Church, Leland, with Dr. Perry Claxton and Dr. J. D. Landy officiating. Interment was in Jackson Memorial Gardens.

Survivors are: his wife, Mrs. Inez Strickland Chittom, Leland; one son, Jimmy H. Chittom, Baton Rouge, La.; two daughters, Mrs. Jim O'Brien, Indian Lake, Fla., and Mrs. Paul Sullivan, Ruston, La.; one brother, T. P. Chittom, Booneville; three sisters, Mrs. F. L. Weaver and Mrs. B. F. Covington, both of Jackson, and Miss Eva Chittom, Booneville, and six grandchildren.

## Correction

Because of an error in listing, the Meadville Church gift was credited in the Lottie Moon Offering report in the March 14 issue of the Record as being \$248.01. The correct figure should have been \$1,549.25.

## Christian-Life Seminar

## Urges Economic Concern

(Continued From Page 1)

because of failure to follow safety standards, poisonous canned foods caused by shortening the process or a polluted water supply.

Pinson said churches should "first evangelize and educate people. The beginning is a changed person."

"But some insist," he said, "Christians should avoid economic issues and concentrate on converting individuals. That is an appealing position. But it fails to give any guidance as to what we are to do about economic injustices while we evangelize individuals. Nor does it speak to the problem of why so many so-called 'converted individuals' contribute to injustice in the economic system."

"Much of the Old Testament," Pinson continued, "deals with economic issues — business and agricultural practices, work, wealth, poverty, interest, laws pertaining to trade, land, cattle and the like. The New Testament also speaks to economic matters — the proper perspective of possessions, ministry to those in need, the danger of wealth, the importance of work."

"The early Christians were urged to work to earn their own bread honestly to use their possessions to care for the poor," Pinson said. "Only through sinful selectivity in reading scriptures could one conclude that God is not interested in man's economic life."

"Salvation leads to responsibility. The Christian being made new in Jesus Christ needs to live a life of courageous love. How the child of God is to relate in specific ways to a sinful world is a complex problem."

"We are obligated under God to strive to bring love and justice to bear upon the economic order," Pinson said.

William Dyal Jr. of Washington described what he called a topsy-turvy world where economic laws aren't applicable anymore.

"Everything once nailed down is coming loose," said Dyal, president of the Inter-American Foundation in Washington, D. C., a \$70 million fund designed to aid economically deprived people in Central and South America.



Ron and Pat Owens

## Calvary Slates Pre-Easter Services, Downtown Jackson

Special pre-Easter services will be held at the Lamar Theater in downtown Jackson daily from 12:15 p.m. until 12:45 p.m., Monday through Friday, April 8-12. Dr. Joe H. Tuten, pastor of Calvary Church, will preach a series of Easter messages.

Music will be provided by Ron and Patricia Owens, pictured concert artists who have presented the Christian Gospel through music in most of the United States and over 25 foreign countries. Patricia is the former Patricia Hurst of Jackson. Ron is a native of Canada and later lived in Switzerland, where his parents operate a Christian resort hotel.

Both have sung widely in oratorios that include the classics in this field, in leading operatic roles for radio and television, on the concert stage, and as recording artists. They are especially noted for their concerts of sacred music.

This is the fourth year Calvary Church has sponsored pre-Easter services. There is no admission and no offerings will be taken. The public is invited.

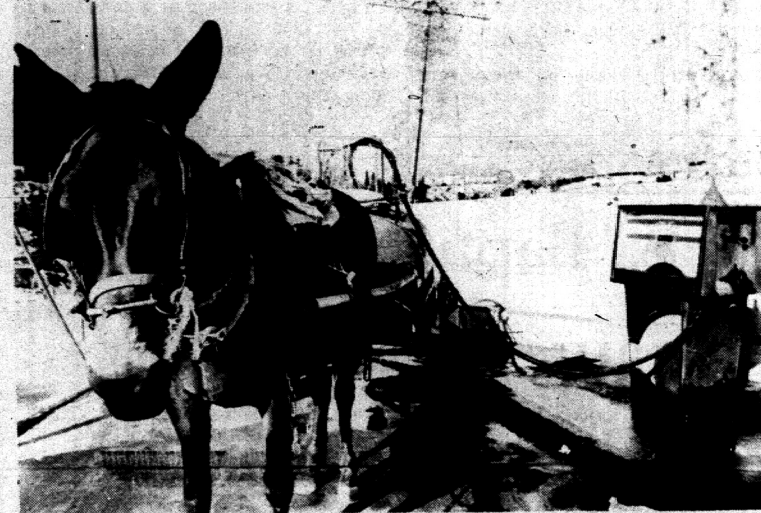
## Preacher Harvests Apples In January!

In The Times - Post,  
Houston, Ms.

Since Van Vleet is blessed with a number of men who have joined the Retirement Club attention has been called concerning the activities of the Baptist minister, James H. Moore. One day the men counted the number of trips Bro. Moore made up and down the street walking, the number of trips riding his three wheel bike, and then the number of trips he made in his station wagon. Of course when these busy men began to watch this preacher, interest picked up. Upon investigation it was learned that Bro. Moore was reaping what he had sowed. Bro. Moore, for sometime, had been preaching that Christians must bear fruit if they were to be successful. An apple tree in the pastor's yard got the message, and believe it or not, the tree was loaded with a crop of red apples in January.

Besides the regular pastoral duties, Bro. Moore visits the community shut-ins and carries a tape of his Sunday morning message. He also teaches at Chickasaw Academy. Another thing has been noticed about Bro. Moore. He has been invited on several occasions to assist with programs at other churches in the community, and to assist with numerous activities. He has his first time to refuse.

Keep preaching, Bro. Moore. A bumper crop is in store yet!



Fill 'Er Up

JERUSALEM — No, not the animal. The tank. Outside Jerusalem, farmers got a tank of gas for use in their farm machinery. By using a mule, they don't waste any gas on the trip for it. Gasoline isn't hay these days in Israel either. (RNS Photo)

## R. G. Lee To Preach At First, Grenada

Dr. Robert G. Lee, pastor emeritus of Bellevue Church, Memphis, will preach in both worship services of First Church, Grenada, on Sunday, April 7.

In the evening worship service, Dr. Lee will preach his famous sermon, "Pay Day — Someday."

Worship service times are 11 a.m. and 7 p.m.

Dr. John Lee Taylor is pastor.



## Bill Glass To Speak At Easter Sunrise Service

Bill Glass, formerly All-American at Baylor University, All-Pro for the Cleveland Browns, and now full-time evangelist from Dallas, Texas, will be the speaker for the Jackson Jaycee Easter Sunrise Service to be held at Municipal Stadium on April 14.

## Famous Author To Speak In State

Dr. Vance Havner, internationally known Baptist author and evangelist, will be in Mississippi April 8-14 for a series of messages at Calvary Church, Pascagoula.



Havner

SONG OF TWILIGHT, published last year, was his 27th devotional book.

His writing has a unique style and charm, and his devotional books have brought blessing, encouragement and guidance to thousands.

The pastor of Calvary Church is Rev. Byron E. Mathis (See "Revival Dates" column).

## Pascagoula's Calvary To Present Easter Passion Dramatic Musical

Pascagoula's Calvary church will present an Easter Passion Musical Drama on Palm Sunday, April 7, at 7:00.

Some of the live scenes to be portrayed are: "Jesus In The Garden," "Roman Soldiers Taking Jesus to Court," "Pilate's Judgment Hall," "Herod's Court," "Crucifixion (men on 3 crosses)," "Burial," and "Resurrection."

Approximately 100 church members will be involved.

Mrs. Laurie Burkes, author of "The

King Is Coming" production, wrote the script, and is chairman of the dramatic committee. Mrs. Byron Mathis, Sanctuary Choir director, has set the script to music. Mrs. J. J. Mathis, associate pastor, will serve as sermon narrator, and Buddy Mathis, evangelist, will serve as character narrator.

Accompanists for the program are: Mrs. Annette Graham, pianist; Mrs. Ruby Higdon, organist. Rev. Byron Mathis, pastor of the church, invites the public.





Marjean Patterson, right, director, Mississippi WMU, presents diamond WMU pin to Mrs. Vernon May, state president for the past five years.



Rev. and Mrs. Vernon May of Louisville admire silver candelabra presented to her from the state WMU.



Mrs. Bob Simmons of Meridian tells the exciting news that she and her husband have been approved by the Foreign Mission Board to go as missionaries to Hong Kong.



Mr. and Mrs. Tom Thurman, missionaries to Bangladesh, with their son, David, and Mr. Thurman's mother, Mrs. Jake Thurman.



New officers, front row, in front of First Church, Starkville: Mrs. Joel Ray, Mrs. E. M. Kee, Mrs. Robert Smira, and Mrs. John Causey. Back row: Mrs. Mary Lindsey, Starkville, general chairman of arrangements for the convention; and Dr. Raymond Lloyd, pastor of the host church.



Mothers (and fathers) of missionaries introduced at the convention: Front, left to right: Mrs. Martin J. Gilbert, Mrs. M. C. McDaniel, Mrs. Jake Thurman, Mrs. J. I. Rankin. Back, left to right: Mrs. Maude McFadden, Mr. and Mrs. Raymond A. Herrington, Mrs. W. B. Alexander; Mr. and Mrs. Lewis Myera, Mrs. Stanley McPhail.



Four ladies from First Church, Crystal Springs greet the executive secretary of the Mississippi Baptist Convention Board. Left to right: Mrs. Kimble Taylor, Mrs. Ray Grillo; Mrs. James Prewitt, Mrs. W. E. Lewis, and Dr. Earl Kelly.



First Church, Starkville, entertained program personalities and convention guests with a reception on Tuesday evening.



New missionaries, now in orientation, Mrs. J. D. Batson (to Brazil) and Rachel DuBard (to Liberia) talk with Jim and Susie Hartfield, missionaries to Mexico.

## Woman's Missionary Convention



Mrs. Joseph M. Ernest, wife of the academic vice-president, William Carey College, plays the xylophone.



First Church, Starkville women discussed their work with international students at Mississippi State University. Left to right: Maria Daniv, of the Ukraine; Mrs. Marvin Bond; Mrs. Henry Beattie; Mrs. John Harper; Mrs. Raymond Lloyd; and Mrs. Asma'a Al-Ahwan of Iraq.



The II Century, folk singing group from Blue Mountain College, presented special music. Left to right, front: Lori Dean, Ray Kirk, Susan Bell, Mrs. Bullard Jones. Back row, l to r: Martha Thomas Robin Smith, Cindy Boyd, Mrs. Jones of Morgan City, La., was music director and soloist for the convention.

## Irish Radio-TV Adopts Code On Liquor Ads

DUBLIN (RNS) —Radio Telefís Eireann, the state-run radio and television service in the Irish Republic, has adopted a new code for the advertising of alcoholic beverages in an effort to de-glamorize alcohol and offset public pressures to drink.

Its move followed recent expressions of concern about the methods and effects of advertising of beverage alcohol, particularly on television.

According to a report by the Irish National Council on Alcoholism, the competitiveness in the (alcohol) trade has given rise to a quantity and variety of advertisements "which amount almost to a propaganda campaign glamorizing alcohol and exerting pressures on the public."

"Advertisements," it observed, "often closely link sports and drink, which, in the case of the young, lead them to believe that manliness and the consumption of alcohol are synonymous."

The new code is designed to insure that advertising does not encourage young people to drink, or any non-drinkers to take up the practice.

Advertisements for whiskey, gin, vodka, and other "hard" liquor will no longer be broadcast or televised. Only beer, wine, and "spiritifs" will be publicized.

Also banned is any linking of beverage alcohol to sports or "physical prowess," or to "sex appeal."

## Speakers To Be

(Continued From Page 1)

TNT Communications, Inc. of New York, which has provided similar facilities for recent national political conventions and other large meetings.

Additional equipment, including three color cameras, switching equipment, video recorders and monitors, is being provided free of charge by Taft Broadcasting Corporation of Houston.

W. G. Woody of TimeRite, Inc., a subsidiary of the Southern Baptist Radio and Television Commission, will be coordinator and producer for the system's use at the Dallas meeting.

"This equipment will allow simple special effects to be used in flashing images on the screen," said Woody. "We can use a split-screen effect, making it possible for the messengers to see both the face of the speaker and any special visual aids he has prepared."

"In addition, there will be a character generator (writing device) for names, titles, etc., to be flashed on the screen. Words to songs, ballots and resolutions can be put up there quickly for everyone to read easily," he said.

Woody said color slides can be used, but that motion picture film must be converted to video tape to be compatible with the system.

Convention officials expect this 1974 meeting of the convention to be "the most highly visible" meeting in the denomination's recent history.

"We feel the use of this equipment will enable us to have one of the best conventions ever," Vaughn said.

## Correction

The "Hernando Royal Ambassadors' Hike" reported in last week's Baptist Record as raising \$13 in pledges for the Lottie Moon Offering, actually raised \$1300.00. We regret the error.

none other name under heaven given among men whereby we must be saved than the name of Jesus. So few people there know the truth. As Baptists, we have the greatest opportunity in Vietnam that we have had in the fourteen and a half years we have been there. About tomorrow we do not know, for we cannot guarantee continuing political freedom. We do know we are free now to preach the gospel all over South Vietnam. Vietnamese Baptist preachers cannot evangelize Vietnam by themselves. There is less than one Vietnamese Baptist preacher for every three million people. Add our Baptist missionaries and we have one Baptist preacher for every one million people.

Missionary Jerry Simon emphasized a truth that may apply to fields other than his own. "The three years in Uganda taught me to share Christ while the doors are open. Tomorrow may be too late."

The 95th state WMU Convention challenged the Mississippi woman to give — her prayers, her organizations, her children, her money, and her self.

# WMU Convention Meets At First, Starkville

(Continued From Page 1)

WMU office has asked, "Isn't there anyone in Mississippi who doesn't have white hair?" (A fuller story concerning Mrs. Smira, WMU director at her church, will appear in next week's Record.)

Mrs. Carey Cox of Jackson, who has served as state vice president for six years, is also retiring, to be succeeded by Mrs. E. M. Kee of Woodville.

Mr. Thurman's address came on the second day of the two-day meeting. "I have seen many crises in Bangladesh," he said. "I saw the desolation after cyclones. I saw war, and bodies stacked in piles. For seven hours I listened to the explosion of bombs and the roar of gunfire as I lay on a mattress on the floor of my home. When my small son asked if I were afraid, I told him the truth! But I assured him that God was with us and I remembered the words of the psalmist, 'What time I am afraid I will trust in thee.'"

"Bangladesh is a new nation with many old problems — more than three million with leprosy, more than a million with TB, more than three million blind. When the war of independence was over, there were more than ten million refugees, who returned to their homes to find everything was gone. There were no cows, goats or chickens, nor plough or hoe. These were not beggars but simple farmers who had always earned their living by honest toil. We found some of them eating bark, lily pads, and grass mixed with onions, pepper and cooking oil. One mother had a child and built more than 3,000 houses, (simple) in structures that cost about \$200 each. We gave them garden seeds."

"Still there are 4,000,000 people in Faridpur District without a resident Southern Baptist missionary. When we left for furlough, we put a lock on the door of the mission house. There

was no one to take my place. The mission is dark, the house is locked, and the people are there needing help. We pray that many will hear Christ's call, 'Deny yourselves, and take up a cross and follow me.'"

Not only were the missionary addresses challenging, "It's the music that has made this such an outstanding convention," I heard one WMU member say at breakfast at the Holiday Inn. She gravely regarded the swimming pool as she took a bite of crisp bacon.

"It's the enthusiasm," her companion answered.

"It's the fine hospitality of the Starkville church," another added. Certainly the music was unforgettable. A Women's Trio (Mrs. James Humphries, Mrs. Herman Hayes, and Mrs. Peyton Moore), all missionaries to Vietnam, sang for every session. In elegant costumes, they presented an Oriental fashion show. Talented Mrs. Joseph M. Ernest of First Church, Hattiesburg (wife of Wm. Carey academic v-p) played the xylophone in a time of meditation before each session, and during the offertory. The II Century (four girls and one boy) from Blue Mountain, dressed in black velvet pants and red shirts, sang one morning about love — the love of Jesus. The University Singers presented a mini-concert. Other musicians at organ and piano were Mrs. Ruth Portlock, Mrs. Etta Few, and Mrs. Candy Lloyd.

Mrs. Bullard Jones of Louisiana led the congregational singing and assisted Miss Patterson in the interpretation of the theme, "Committed to Christ."

"I remember you as the lady with the blue popcorn!" I heard Mrs. Bob Simmons say to Mrs. Jones. (Mrs. Simmons and her husband will go soon as missionary to Hong Kong.) A couple of years ago Mrs. Jones led the music for the WMU Convention in Hattiesburg. It was there that she told the story of the blue popcorn:

One night she went to a meeting, leaving her husband and four sons to take care of themselves. When she returned, they met her with woe-filled cries, "Mother, we popped some popcorn — but it was blue!"

"Oh, I forgot to tell you," she explained, "I dyed my hose in the popper."

Mrs. Jones feels at home in Mississippi, for her father, J. C. Dykes, was born at Osyka.

Elle Woerner, missionary "from France to Louisiana," talked about the French Baptist Hour sponsored by the Louisiana Baptist Convention. The

studio is in Mr. Woerner's home in New Iberia. He prepares a master tape of the 30-minute weekly program, to be duplicated by the Radio-TV Commission and mailed to thirteen stations in south Louisiana.

"The French Baptist Hour is heard weekly by more than 200,000 of Louisiana's 900,000 French," he said. "South Louisiana is still very much the French country. Although most of its people are bilingual, French is still used extensively."

"Many of the listeners are people who have not otherwise heard evangelical preaching and have never

personally read the Bible. They are often the elderly in the countryside."

"A free copy of the scriptures is offered to all who request them. Around 1,000 Bibles are given each year to listeners."

Mr. Woerner, native of France, says that he receives many letters in French Cajun. Many known conversions have occurred as a direct result of the broadcasts.

Missionary Herman Hayes stressed the need for more missionaries in Vietnam. He said, "There are urgent reasons for preaching the gospel in Vietnam now. For one thing there is



## The Revelation To Present A "Spring Splendor"

The 120-member musical group of First Church, Jackson, will present a "Spring Splendor" on Friday, April 19 at 7:30 p.m. in the City Auditorium. In past years, the choir has presented such musicals as "Natural High," "Love," and "Show Me." This year's program is unique in that it is an all new concert, especially written for the choir by Darrell Rodman of Minneapolis, Ronn Huff of Nashville. Mr. Huff is well-known for his many works, especially his "Alleluia." The Revelation is a musical group

from 12 high schools and colleges in the Jackson area. Since its beginning in 1970, the choir has grown from 31 singers to its present membership of 120. The Revelation has taken tours to Tennessee, Arkansas, Missouri, Illinois, Michigan, Ohio, Kentucky, Alabama, Florida, Washington, D. C., New York, Connecticut, Canada, England, Germany, Switzerland and France. They have been invited to sing this June for the Southern Baptist Convention in Dallas, and then will go to California to present high school and church concerts.

In addition to the choir, special features will include a 12-piece band, beautiful staging by Alex Plasschard of Los Angeles, California and Pam and Paula Box, a sister ventriloquist team from Moore, Oklahoma. The program will include fun music and such sacred favorites as "He Touched Me," "Thank You, Lord," "My Tribute" and others.

Tickets for "Spring Splendor" may be purchased from The Music Ministry - First Baptist Church - Box 1158 - Jackson, Mississippi - 39205.



# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## EDITORIAL

### A Visit To The Holy Land-3

## Is Prophecy Being Fulfilled In Palestine?

In the period between 1930 and 1950, George T. B. Davis, an active leader in a movement called "The Million Testaments Campaign," wrote several books on developments in Palestine related to Jewish people returning to that land, and spoke of the fulfillment of prophecy which was occurring in the land. Mr. Davis wrote with excitement at what he saw happening. If he was excited by what he saw then, we wonder what he would say today, when so much more has happened.

The question often is asked "Is prophecy being fulfilled in Palestine today, in the events related to the return of the Jews and the rebuilding of that land?" Theologians disagree on the matter, and one can find strong voices on both the affirmative and the negative side. Some say that the prophecies cited in the Old Testament as the foretelling of the restoration of Israel as a nation and the rebuilding of the land, are not to be taken literally but must be understood spiritually. They say that the present return of Israel to the land and the developments there are merely political incidents in history and have nothing to do with the Bible. Others say that Israel evidently is to be restored, but that the present events are not to be construed as that event.

There are many other theologians and Bible scholars, however, who believe that there is no reason for spiritualizing the prophecies concerning Israel, and that they are to be literally fulfilled. Moreover, they say that we may be seeing those prophecies fulfilled right now. While most of them would not be dogmatic about saying that they know that present events do fulfill the prophetic foretelling, yet they do read their Bibles, see what the prophets foretold, and then look with amazement and wonder at what is happening in the land today. There can be no doubt that things which are foretold by the prophets, are actually taking place today. It is easy to believe that they may be the actual fulfillment of the events so clearly foretold.

Great hosts of careful students of the Bible long have believed that Israel must be regathered to Palestine, must live again as a nation, and must reclaim the barren lands and rebuild the waste cities. They saw all of these things foretold in Ezekiel, in Jeremiah, in Isaiah, in Deuteronomy, and in other books of the Bible. They also believed that Israel as a nation must once again

have control of Jerusalem, because of what Jesus said in Luke 21 concerning Gentile domination of the city, and the coming end of the times of the Gentiles. Whether they are fulfillment of prophecy or not, every one of these things is happening today. Let us consider some of them.

The Jews are back in their own land, as God calls it in His word. They have come back from many countries around the world. As a people who have been scattered, they have come home to the "mountains of Israel." Of course, this does not mean that all Jews have returned to Palestine, or that they will do so. Scripture prophecy does not require this. It evidently simply means that from around the world Jews will be gathered back to their own land, and that they will live as a nation again. This has happened. There are nearly 3,000,000 Jews in Israel today, making this the third largest Jewish population in countries of the world. Only the USA and the Soviet Union have more Jewish people.

Israel has become a living nation again. This happened in 1948, when Israel declared herself a nation on May 15, after the British gave up the mandate of control of the land which had been given them in 1918. Jewish people had been returning to the land and establishing homes and communities there, throughout the first half of this century and even before, and were ready to form a nation when the British pulled out. The new nation immediately was recognized by the United States and then by United Nations. Israel has been growing and strengthening her position in the world of nations since that date, and last year observed her 25th anniversary.

As one visits Israel today, he stands amazed at what has been accomplished in the land, most of it in the 25 years of the young nation's history.

Where once much of the land was rocky waste and desert, now there are cities and towns, and where once there were swamps and arid soil now there are fertile fields, and thriving orchards. Whether one is on the plain of Sharon along the Mediterranean, in the great valley of Esdralon north and east of Mt. Carmel, in the broad valley above the Sea of Galilee, or in numerous other places, he is impressed by the farm lands, the abundant crops, and the spreading orchards. Mountain tops that once were barren, now are covered with young forests. Certainly not all of the land has been reclaimed, or even can be, but the young nation

is making amazing progress in what it is doing.

Even in desert areas, such as the Negev in the Southern part of the land, and in the rocky barren areas along the Dead Sea and the Red Sea, one finds the farming settlements where irrigation is transforming desolate desert into productive fields.

The rebuilding of the cities, and the building of new ones is as equally amazing. In the city of Jerusalem, especially in the western and northern areas, stand block after block of new buildings with apartments, hotels, commercial buildings, and government and institutional structures. One gazes in awe at all of the construction which has been or is being done.

Cities like Tel Aviv, Ashdod, Natanya, were little more than sandy wastes along the sea shore a few years ago, and stand today as great, modern metropolitan areas, with mile after mile of new buildings, busy streets, and growing industry and commerce. Haifa is an old city, which has grown rapidly in recent years, so that it has more than 200,000 citizens today, and is one of the industrial centers of the nation.

Modern highways cover the land, uniting the cities and towns, and splendid airports give quick access to most areas. A great water system brings water from the Galilee area and the well watered coastal plain, down to the Negev, so that the desert area is now opening useful farm and orchard lands through irrigation, and great cities such as Beersheba are rising.

Jerusalem also is under full control of the Jews, having come to that position in the 1967 war. At that time Jewish leaders said that they would never leave it again. Jesus had said in Luke 21, that the city would be "trodden down of the Gentiles until the times of the Gentiles be fulfilled." "Trodden down" evidently means to be under control of, and this was to be under Gentiles or non-Jews. From the time Jesus spoke those words, until June 1967, the Jews had not controlled Jerusalem for one hour. At that time, it came under Israel control, and is that today.

As we think of all of these things which can be so clearly seen now, we cannot but ask, "Is not this a fulfillment of Bible prophecy?" One thing is sure, and that is that the Bible said that it would happen, and it is happening.

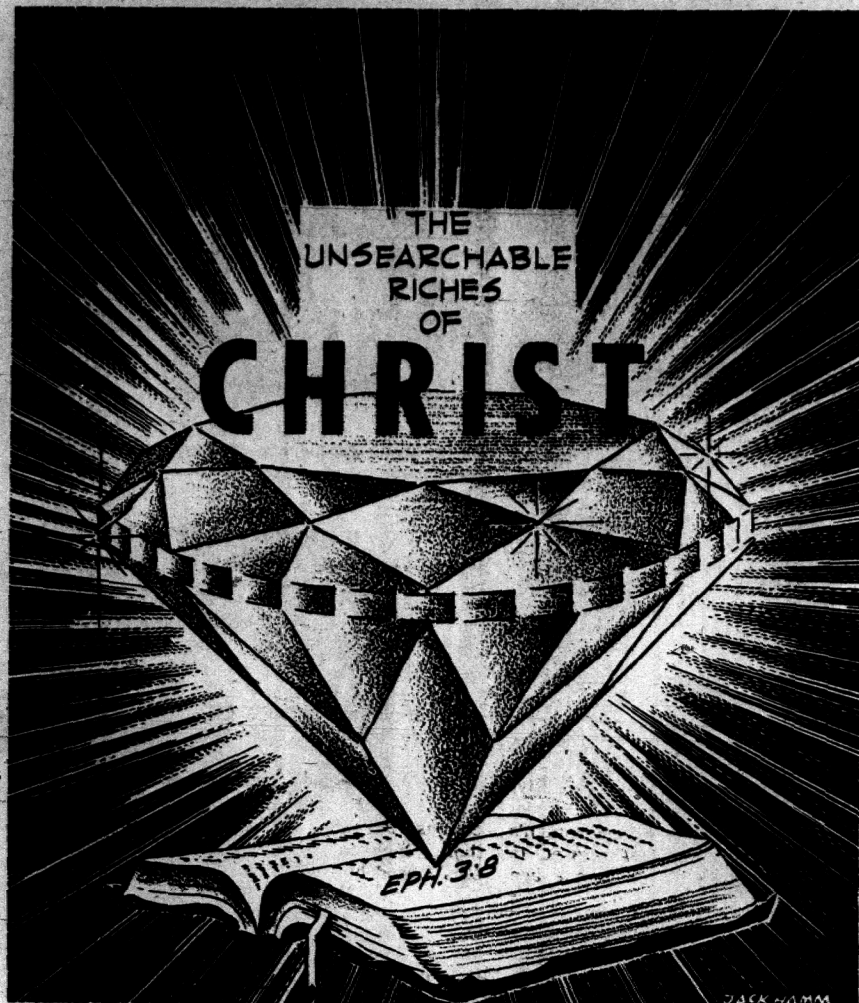
Moreover, careful study of these Bible prophecies, reveals that they are linked with the second coming of Christ. The Jew must be back in his land, must live as a nation, must rebuild the land, and must be in control of Jerusalem, in a period just before, and related to the second coming of Christ.

If what we are seeing today is a fulfillment of prophecy, then the coming of our Lord, may not be far away. No one can know the exact time of the Lord's coming, but he did give signs, and he did say, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." (Luke 21:28) They are happening now! Are we not foolish if we do not recognize that they may mean that his coming is near?

It should be noted that one finds an interest in the coming of the Messiah among the Jewish people in Israel. This does not mean that they are accepting Christ as the Messiah, for very few of them do that, but they are looking for the Messiah who is promised by Old Testament prophets. Many of those who are there, speak openly of him. Our guide, on the recent trip, spoke of him. I told that guide that I was looking for him too, and that I knew who he was. He did not accept my position, but he is looking for the Messiah's return. Friends we met on the return flight, had talked to the mayor of Jerusalem while in the land, and he, too, had spoken of the coming Messiah. The belief and the expectancy seems to be in many hearts there.

As Christians, we, too, look for Messiah, and we do know that he is the Lord Jesus Christ. His coming is the Christian hope. Today there appear to be many signs that his coming may be near, and none of them is more convincing that which has happened and is happening in Israel.

With such evidences, is it not time to be ready, and to be watching?



### SAFE AND LASTING INVESTMENT

#### THE BAPTIST FORUM

### Thank Mississippians For FMB Support Through Cooperative Program

Dear Dr. Odle:

As one of the Mississippi members of the Foreign Mission Board I would like, through the Baptist Record, to say a word to Mississippian-Baptists. Do you feel you could assist me?

The Foreign Mission Board is deeply conscious of the continuous support it receives from Mississippian Baptists through their support of the Cooperative Program. Of our total SBC giving, approximately half goes to the work of our Board.

This month by month financial support is our life line. Without it we could not survive. Mississippian Baptists have been wonderful in their Cooperative Program giving, and we would like to express our deep and fervent gratitude.

You, as one of our editors, have been constant in your undergirding of Foreign Missions. Thank you for all the news you carry, and for your editorial helpfulness.

Through you, our Board's grateful thanks is expressed to all our Mississippian churches.

W. Douglas Hudgins  
President, Foreign Mission Board  
4054 Eastwood Drive  
Jackson, MS. 39211

Dear Dr. Odle:

Dr. Baker James Caution, the 2538 foreign missionaries, the Foreign Mission Board staff, and the other members of the Foreign Mission Board join me in expressing our gratitude to Mississippian Baptists for their support of the Cooperative Program.

During this year of the observance of the Fiftieth Anniversary of the Cooperative Program, we are especially appreciative of the support of Mississippian Baptists of this lifetime of Foreign Missions.

Throughout these five decades, the Baptists of Mississippi have given liberally and lovingly to all mission causes through the Cooperative Program. Those of us who are privileged to share in the "utmost parts of the world" dimension of our Lord's Commission want to take this means to say simply, but profoundly, THANK YOU.

John Lee Taylor, Grenada  
Member, Foreign Mission Board

### Church Opposes Streaking; Says Undermining Principles

Dear Sir:

We, the members of Union Baptist Church, would like to go on record as being opposed to the "streaking" that has infested America.

We affirm that "streaking" is clearly nothing more than an undermining of the Christian principles and morals on which this nation was founded.

We believe, when other nations can clearly see the corruption in America, it is high time for the United States to do something about it. We call on the President, Congress, the Governors, and all other elected officials to put a stop to this "outburst of nudism" in public places. We further ask the various news media not to give publicity to the streakers as this only makes matters worse.

On the United States currency we find the words "In God We Trust," but we ask the question, "Can a nation such as ours still trust God and let streakers run rampant on our streets unopposed?" We think it time to stand up for God and America. "Then if my people will humble themselves and pray and turn from their wicked ways, I will hear from heaven and forgive their sins and heal their land" (II Chronicles 7:14).

Union Baptist Church, Picayune, Miss.



A Woman's World Reaches Far

### Beyond the Ironing Board

Wilda Fancher

There's a fine old statement some rather well-known guy said that goes, "Beauty is in the eyes of the beholder."

To go with that, here's a statement by a not so-well-known gal that goes, "Beauty may be in the eyes of the beholder, but it gets its start in his heart."

Every once in a while, you get a lift from an unexpected source, and you never quite forget it.

When we were married, some very young girls were invited to a shower for us. They were girls from a family which James had found living away across the river and had begun to bring to church. The children enjoyed the love the people at the church gave them. When the time came for the shower, those children chopped cotton to earn money to go to the dime store to buy us some gifts — some for James and some for me. The gifts were an assortment of dishes which did not match. But you know, I'm sure, that no gifts were actually more beautiful to us than those — symbols of love brought at the cost of hard work.

One Friday a few weeks ago, the last day in a long-hard school week, a day which was the kind everyone has occasionally, I thought sixth period would never come. When it did, I hurried to the room where I teach sixth period — I'm a traveler — have no room of my own and stood to wait for the class to come in. When one student came in, she handed me one daffodil vased in a Sprite bottle, saying not a word.

I put it on my desk and felt suddenly like singing the whole period long. I decided that the one-blossom arrangement was lovely enough to take home to use for a centerpiece when friends came to eat that night.

Beauty was in my eyes, but it got its start in my heart. — Box 9151, Jackson, MS. 39206.

### On The MORAL SCENE...

**WELFARE ROLLS SHRINK**—The nation's family welfare rolls shrank in 1973 for the first time in at least 15 years, according to the Department of Health, Education and Welfare. HEW recently released figures showing that 10.8 million persons received aid to families with dependent children (AFDC) during November, 1973, the latest month for which statistics are available. HEW secretary Caspar W. Weinberger attributed the decline to federal and state efforts to weed out ineligible recipients and welfare overpayments. — (The Atlanta Journal, March 7, 1974)

**WASHINGTON IRVING**. A sharp tongue is the only edged tool that grows sharper with constant use.

**COLIN KERR**. It's not what happens to you that counts but your reaction to it.

Whatever you do, do well. — Ecclesiastes 9:10 (The Living Bible)

### The Baptist Record

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## The Editor's Notebook

An amazing statement has just appeared in a Roman Catholic diocesan newspaper in Colorado, according to a report in the Christian Heritage magazine. This publication in its February, 1974, issue, tells on an editorial which appeared in the publication, Catholic Crosswords, which is official newspaper of the Pueblo Diocese of Colorado.

"Let's stop baptizing babies," said the Rev. E. W. Wichmann, in the only editorial in the Sept. 23, 1973 issue.

"The priest-editor said that most Catholics have their children baptized simply because it is the thing to do, or because they want their babies 'limbo-proofed'."

"This, plus giving First Communion and Confirmation, is failing to produce more Christians, Rev. Wichmann maintains."

"Carrying his thesis further, Rev. Wichmann writes: 'Certainly there will be fewer Catholics in the world (when infants are no longer baptized), but there will be more real Christians. And that's what it's all about.'"

The editorial insists that "a person should not be baptized until he is able to make his own decision on God's call to the Christian life."

These are amazing statements, coming from a Roman Catholic priest. It is clearly evident that he has been studying his New Testament. His position in this is the same that Baptists have been preaching throughout their history. We welcome him to the fold of

those who believe and preach the New Testament.

Of course, we fully realize that this does not mean that Roman Catholicism has changed its position, for it has not done so. However, it is refreshing to know that at least one of its priests is coming to the truth, and does not hesitate to reveal his position.

After the meeting of the Executive Committee in Nashville last September (1973), with its adopted proposed budget of \$37,000,000 for the convention of 1974-75, the Baptist Record said editorially.

"We have a question concerning the \$37,000,000 goal. Is it big enough? ... Would it not be much more challenging if the Executive Committee came forward with a goal of, say, \$40,000,000? Even this is an increase of only 14%. It is hard to believe that we could not reach it, if we really were challenged to do so?"

Now Baptist Press announces that at the recent meeting (February, 1974) of the Executive Committee, the committee "at its opening session here approved a proposal to add \$3 million in challenge funds to the previously proposed 1974-75 Cooperative Program budget."

The Baptist Record rejoices that these leaders of the convention have adopted this enlarged goal. It is indeed a "challenge" which Southern Baptists can easily meet, if they properly observe the 50th anniversary of the Cooperative Program.

**ECCLIESIA** by B. H. Carroll (Challenge Press, 65 pp., \$1.95). Another reprint of the great chapters on the church from a larger book by the author published many years ago. These two lectures present the great Baptist scholar's view that the primary emphasis of the word church in the New Testament is in the local sense and that other usages refer to the church as institution and to the church in glory. Dr. Carroll was

founder and first president of Southwestern Baptist Theological Seminary and was for 30 years pastor of the First Baptist Church at Waco, Texas. This edition of the lectures include an appendix, showing the usage of the word church (Ecclesia) in classic use, in the Septuagint, in the Apocrypha, and in the New Testament itself. Those who want to understand clearly the usage of the word church in the New Testament need to read this book.



# Cartoonist Helps Baptists To Laugh At Themselves

**By John Rutledge**  
DALLAS (BP) — Baptist cartoonist Doug Dillard, an ordained minister, uses real people and situations as a basis for cartoon messages. If you're around him for more than a minute, you may find yourself in one of his cartoons. But be prepared to laugh at yourself if you do, because that's what Dillard intends.

The Baptist cartoonist, who directs a firm here called the Ministry of Ideas, said he has discovered he can say things in cartoons that might get him fired if he said them from the pulpit. Dillard's firm includes public relations, church promotion, advertising, and his first love — cartooning. Dillard's office displays posters he has designed for evangelists, promotional material for churches and pictures of his two most famous clients, Apollo 15 astronaut James Irwin and Johnny Cash, country music artist. Several large cardboard boxes in the corner contain copies of his book, Meet Bro. Blotz, a collection of church humor cartoons.

Dillard's first cartoon came from a life situation. While minister of education at Riverside Baptist Church in San Antonio, he was having trouble with a women's Sunday School class that refused to limit its membership to one age

group. One Sunday he drew a cartoon suggesting they grade the classes by weight rather than age and posted it outside his office. "The people would come by, look at it and break up laughing. They knew exactly who I was talking about," he said. "It didn't make them go back to their right classes, but it stopped all the fuss."

The success of that cartoon revived an interest he had as a boy in cartooning. He had set it aside when he decided to become a minister at age 15 because he didn't see any connection between cartooning and the ministry.

At Southwestern Baptist Theological Seminary in Fort Worth, Dillard took a course in audio visual aids and worked on a project about cartooning in which he interviewed Jack Hamm, a Christian cartoonist.

"But I still didn't get the connection that I could do that until years later," he said. "After the first cartoon, I saw I could say some things in cartoons that I would have gotten fired for if I had said them in the pulpit."

Dillard showed his cartoons to editors of several denominational publications, but none agreed to print them. "One year, mounting Christmas bills forced him to submit some sam-



Doug Dillard

ples to W. C. Fields, director of Baptist Press and then editor of the Baptist Program, with the idea of running a series based on one character.

"I sat at the typewriter and paused, realizing I hadn't thought of a name for the character," he said. "I pulled it out of the air. 'Bro. Blotz'."

In the years since, Bro. Blotz has been used in more than 500 church bulletins on a continuing basis, and one missionary reported he had seen Blotz used in a church in Africa. Two collections of the cartoons have been published, Meet Bro. Blotz and Bro. Blotz the Builder.

"Cartoons communicate real well to the kids, and to the kid in each of us," Dillard said.

This is his fifteenth year as a cartoonist and his fifth year of drawing editorial cartoons for the Baptist Standard, weekly paper of the Baptist General Convention of Texas.

The editorial cartoons in the Baptist Standard present a special challenge for his talents. "I call it creating in a straight jacket," Dillard said. "I'm limited to the editorial topic, and it's very hard to come up with ideas."

Dillard uses the Standard cartoons to communicate more than most people realize. Every week he puts a hidden message in the cartoon to his daughter Debbie, a sophomore at the University of Texas in Austin, and Baptist Student Union (BSU) member.

"Usually it's 'Hi Deb' or something like that. I started the first week she was in school. When she was elected president of the freshman BSU I put in 'Congrats Prez,'" he said.

Recently he put in both a message to his daughter and one to Skylab III astronaut William R. Pogue, telling him best wishes before his space mission.

Dillard said some people are sur-

## Providential Adventures In Christian Witnessing

**By R. Othal Feather**  
Retired Professor  
Southwestern Seminary

Conversational witnessing is the art of tactfully directing everyday conversations, under the leadership of the Holy Spirit, from mundane to spiritual values in an effort to introduce others to Christ as their personal Savior and Lord. The following suggestions may be helpful in conversational witnessing:

1. Take the initiative in becoming acquainted, if necessary.
2. Show genuine interest. Be alert to the interests of others. Be courteous, optimistic and tactful.
3. Seek some common interests such as vocations, hobbies, current events, sections of the country in which you have lived, mutual acquaintances, travel, size of family, ages and activities of children. These and other common interests may become a basis for further conversation in an effort to establish rapport.
4. Be a good listener and silently pray for the Holy Spirit's help. Expect the unexpected to happen.
5. Elaborate, naturally, on topics of common interest. Don't labor the issues.
6. If possible, relate your common interest. Don't labor the

issues.

6. If possible, relate your common interests to spiritual values.

7. Share your own personal testimony at the proper time, expressing your way of life before becoming a Christian, how you came to realize what Christ had done for you, your need of Him and how you responded. Always bring your testimony up-to-date by expressing what Christ means to you now.

8. Show real concern for the spiritual needs of the one with whom you are conversing.

9. Try to determine the prospect's attitude toward his spiritual needs.

10. Decide the next step, or steps — possibly from the following: Invite your friend to accept Christ. Use the scripture if it seems wise to do so. Pray with the prospect if it meets with his approval and can be done inconspicuously. Leave a scriptural prescription relating to his spiritual needs and assure him of your prayers and availability. Always follow-up yourself or through others, depending upon the circumstances and availability of the most logical person to continue to cultivate the prospect for a future decision.

# 'Today Is The First Day Of The Rest Of Your Life'

**By Michael L. Speer**  
"This is a gun. Just keep walking or you're dead."

You don't argue with a man who has a gun jammed into your back. Though frozen with fear, I walked, shaking with every step.

"Please God, don't let him kill me," I prayed.

Quickly and silently we walked into a dark parking lot between two buildings on the streets of Los Angeles. My assailant's partner ran out of the shadows. I made no effort to protest while they deftly emptied my pockets and took my wrist watch. Then the partner turned and ran.

The man with the gun stepped back to run, and I heard the crack of a pistol shot. My body spun to the right, and I struggled to keep from falling.

"My God," I cried, "You shot me!"

Blood gushed from my mouth and nose, and I began spitting out something which I was sure must be my teeth. I held my handkerchief to my mouth.

"I must find help before I pass out," I thought.

There was no pain, but I could tell from the impact that the bullet had gone into my head directly behind my left ear which was ringing violently. I was equally sure that the bullet had come out my right front cheek, but I was afraid to feel for fear that part of my face was blown away.

Thoughts raced through my mind as I ran for help. I thought of my

wife Mary and my two girls and of having to spend a long time in a hospital in Los Angeles, more than 2,000 miles away from home in Nashville, Tenn. I wondered why I had taken a walk before going to bed and who would lead the stewardship and Cooperative Program promotion meetings the next day.

There was no pain, but I was still bleeding badly. My teeth were apparently all in place, but there was a hole in the roof of my mouth.

Even so, I had a strong feeling of assurance that nothing was wrong. I remembered the scripture that had meant so much to me when I was flying in the Navy, Psalm 139: 7-10: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (KJV).

I knew even then that I was in the right hand of God.

Three men were standing in the middle of the next block. Crossing the street, I ran up to them. "Can you please help me?" I begged. "I've been shot."

One of the men ran across the street to a bar and asked the bartender to call the police and an ambulance. They arrived quickly and rushed me to a hospital.

Hospital personnel stuffed gauze in

my mouth to stop the bleeding and gave me glucose. An attendant looked me over briefly and sent me for X-rays. No one said how badly I might be hurt.

The doctor who was supposed to be on duty could not be found, and I lay for nearly eight hours in a hall of the emergency area, waiting. The night seemed an eternity, and I relived the events of the day.

It was Labor Day, 1971. I had gone to California for a series of association stewardship and Cooperative Program promotion meetings. It had been a long day, and I decided to take a quick walk before going to bed.

I had walked about two blocks when I heard footsteps behind me and those unforgettable words.

The next morning a doctor told me that the bullet had entered the left side of my head just behind the earlobe. It had grazed my ear canal, missed my jugular vein by a fraction of an inch, passed over the roots of my teeth, under my sinus cavities, and ripped through the roof of my mouth.

Apparently the small-caliber bullet had shattered when it passed through the roof of my mouth, and I had spit most of it out. One small fragment came out my right cheek, leaving only a small hole.

The doctors called it a miracle. They only had to give me an antibiotic to keep down infection. I had no pain, no stitches, no bandages, and it left no scars.

After the examination I was placed

in a ward for observation with 11 other persons, mostly indigents. No one knew me — no one seemed to care. I was just another nameless face.

For the first time in my life I tasted the flavor of loneliness. All my life I had been surrounded by people who loved me, who thought I was of some worth.

Now more than 2,000 miles from home, a man had decided that my life was worthless and had tried to end it.

I lay in the ward the rest of the day waiting until I knew my wife would be home from work. I had asked that no one notify her of the accident — I wanted to do that myself.

How do you tell your wife that you've been shot through the head but that you're all right? The fact that I was calling was the only assurance she had that I was being truthful.

The next morning I checked out of the hospital, took a hot shower, shaved, packed my bags, and left for the airport to catch a plane back home.

A crowd of friends were waiting at the airport — my wife, Mary, and two daughters Melinda and Marie, and my best friend, Brooks Faulkner. As my feet touched the ground, arms went around me from every direction; hands and fingers slipped into mine.

The taste of loneliness dissolved. Once again people knew me and loved me, and for the first time throughout the ordeal, I cried.

On the way home I learned that on

the morning after my accident, a local frame shop had called Brooks to tell him that a poster he was having framed for me was ready. He picked it up and took it to my office as a surprise, not knowing what had happened to me the night before.

That poster now occupies a prominent place on my office wall, but even if it were not there I could never forget the words. They are etched indelibly on my mind:

"Today is the first day of the rest of your life."

NOTE: Michael L. Speer, associate executive director and director of Cooperative Program promotion for the SBC Stewardship Commission, prepared this statement for World Mission Journal.

to cartoons. "It's like a first blob of catsup," he said, "It just keeps on pouring."

"But some ideas are not too hot to handle," he said. He shuffled through the papers until he found a sketch of a Lord's Supper table that converts to a pool table. The idea never developed into a cartoon.

Pastors have to be especially careful around Dillard. When Baptist minister Buckner Fanning came to Trinity Baptist Church in San Antonio "in view of a call," he told one group he was unsure whether he would accept the pastorate and that he was reluctant to give up his work in evangelism.

Dillard overheard the minister say to a friend that he had been looking for a house and was getting acquainted with the church members so he sketched a cartoon showing Bro. Blotz at the pulpit thanking the pulpit committee for inviting him — surrounded by his suitcase and bags.

"I showed it to Buckner and it broke him up," he said.

Dillard said his ministry as a cartoonist is to be a "needle-puncher," not just to entertain.

"God help us if we can't puncture some of these balloons," he said. "If we can learn to laugh at our mistakes and stupidities, then we can make it."

## 80,000 Merchant Seamen Are Missionary's Flock

The Seamen's Center offers the biggest challenge, however. Buie directs the center with the assistance of 24 teams of volunteers from 45 Judson Baptist Association churches.

Outreach to the seamen — some 30, 40 crewmen on each of the 1,200 ships that dock there annually — was begun in 1968 by two laymen, Ben Wilkinson and F. D. Sylvest. They challenged Judson Association Baptist Men's organizations to take the gospel to the seamen.

"Many of the men who come in on the ships work for very meager wages," Buie said. "They cannot afford the expense of recreation ashore. Many also find it difficult to adjust to the unfamiliar language, place and customs. And some are lonely and have problems. Above all, they need Christ as Savior."

In 1968 John Vandercook, another former Mississippian, home missionary and director of the Seamen's Service at New Orleans, challenged Baton Rouge Baptists to reach out to the seamen. That fall funds were provided to rent a building, and a seamen's center committee was named.

Buie has been director of the center since November, 1972. Last year the association leased 1.2 acres from the port authority and put \$53,000 into a 40 by 75 foot building to house the center.

"Our primary aim is to evangelize the men," Buie said, "to confront them with the claims of Christ."

The 24 teams from the churches average from two to six persons each. Many husbands and wives work together in the ministry and some bring along their children.

Each team does its own thing in ministering to the men. Some have traditional worship services, others emphasize singing and still others simply talk with the men or play pool or ping pong with them.

The seamen are given Bibles and

tracts. The center keeps a supply of Bibles and Testaments in many languages provided by the American Bible Society.

One of the problems in the ministry is that shipboard visitation is almost a must and has to be done in the early afternoon before the seamen leave the ships. But most of the volunteers can't get to the center before around 6 p.m. So Buie does

more than his share of visiting. He also fills the gap if volunteers fail to show up for their turn at the center.

"One of the biggest hindrances to the work is the idea most people have of seamen," Buie said. Too many people think of the seamen as rough men usually bent on carousing once they are off the ship.

In reality, Buie explained, most

seamen are highly educated, skilled workers and most of them are shy and uneasy about being in a foreign port.

"They have more to fear from us than we have to fear from them," he said.

The seamen often are invited to visit the homes of center volunteers and to attend church services.

"What they like best is to be invited into homes," Buie said. "They are lonesome men."

Some 99 per cent of the seamen are internationals, Buie said, and present a barrier to communication, even to a simple invitation to come to the center.

Buie solved part of the problem at an international student conference at Alexandria last year where he got as many foreign students as he could to tape in their own language invitations to attend the center. Now when one of the center volunteers walks on board a German ship he can "sprechen sie Deutsch" via tape recorder.

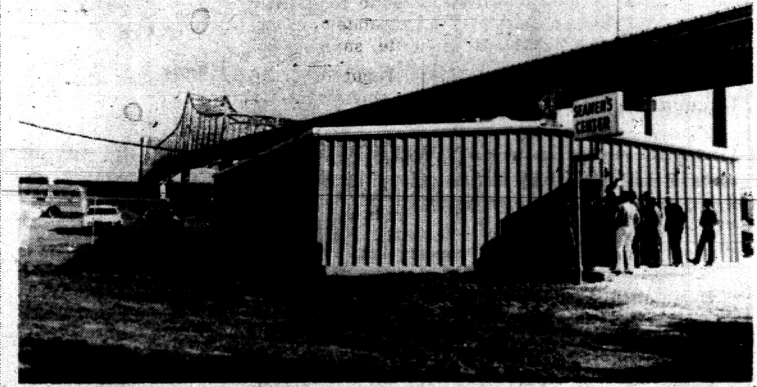
Some persons at first are reluctant to go on board the ships, Buie said, "but once they go and meet these men you can't hold them back. One good evening here at the center and they usually are committed to the ministry."

His best volunteers are former seamen or Navy men who know what life is like aboard ship and remember the loneliness of being far away from home.

The ministry offers the men some women, too, since many of the "seamen" are women — not only the opportunity to share the gospel but also to make international friendships.

It also provides them some unique experiences. Some of the center volunteers last year got the opportunity to board a Russian ship in the port to pick up grain exports.

"They had difficulty explaining to the Russians what a church was," Buie said.



The Seamen's Center at Port Allen, Baton Rouge, is on the edge of the Mississippi River under the Interstate 10 Bridge.

**By Toby Druin**

BATON ROUGE, La. — Any pastor who is frustrated about the mobility of his congregation, should have a special place in his heart for James Buie.

Buie's "flock" literally is "here today, gone tomorrow."

Of course, the essence of Buie's work in Baton Rouge as a missionary associate under joint appointment by the Southern Baptist Home Mission Board Department of Language Missions and the Louisiana Baptist Convention is in having a mobile congregation.

Buie is director of the Seamen's Center at Port Allen on the edge of the Mississippi River under the Interstate 10 Bridge. His "flock" are the some 80,000 seamen from every point on the globe who visit the port every year on 1,200 or more ships.

A native of Natchez, Miss., Buie is a graduate of Mississippi College and Southwestern Baptist Theological Seminary. He served several churches in Louisiana, Mississippi and Texas before being appointed a missionary to Spain by the Foreign Mission Board in 1965. He served in Madrid until 1972 when family medical reasons prevented his return.

He was appointed a missionary associate by the Home Mission Board and Louisiana Convention in 1972.



MORE THAN 80,000 SEAMEN visit Port Allen at Baton Rouge annually on some 1,200 ships. Judson Baptist Association, the Louisiana Baptist Convention and the Southern Baptist Home Mission Board cooperate in ministering to them through a Seamen's Center near the Port. The association put \$53,000 into the building which is staffed by volunteers from 45 churches. Directing the center is James Buie, right above, missionary associate, native of Natchez, distributing invitations to two seamen aboard ship. (Home Mission Board Photos)





### Beacon Street Celebrates 27th Year

Beacon Street Church, Philadelphia, celebrated their 27th anniversary in January, first Sunday in 1947. The pastor of the church gave a report of the beginning of the church and of the growth up to the present. Pictured left to right, front row: Mitchell Williams, Mack Alford, W. E. Ethridge, James Breland, Howard Smith, Hubert Tucker. Back row, left to right: Kenny Rea, Pastor James F. Smith, Toris Guthrie, Chairman of Deacons, C. J. Hardy. These are the active deacons for this year. The church ordained Mitchell Williams Feb. 10. They plan to start building a \$30,000 parsonage in a few days. (See "Revival Dates" column.)

## Revival Dates

**Northeast, Meridian:** April 14 - 21; Rev. Howard Taylor, Calvary Church, Greenville, evangelist; Mrs. Linda Young, music director; Rev. Chris C. Cornelius, pastor.

**Peach Creek, Sardis:** youth - led revival; April 5-7; youth team from Clarke College; Billy Duncan, preacher; Wayne Faire, song leader; Melita Shoemaker, pianist; Rev. Charles Everett, pastor.

**Calvary, Meridian:** April 14-19; services at 10 a.m. and 7:30 p.m.; Dr. Lehman Strauss of Michigan, internationally known Baptist author and Bible teacher, evangelist; Eddie Nicholson of Texas, singer; Rev. Otis Seal, pastor.

**Loessburg (Rankin):** April 7-12; Rev. Bobby Thompson, Highland, Vicksburg, evangelist; Wayne Buffington, singer; services at 7:30 p.m.; Rev. Maurice F. Wicker, pastor.

**Beacon Street, Philadelphia:** April 14-19; Rev. Billy Smith, pastor, Trinity, Memphis, evangelist; Rev. James F. Smith, pastor.

**Greenville, Southside, (Washington):** April 8-14; Rev. Ed Bryon of Clinton, evangelist; Tom Moak, minister of music; Jackson, week day services 7:30 p.m.; Sunday services 11 and 7; Rev. Tom Esby, pastor.

### REVIVAL RESULTS

**Bethel (Lincoln):** March 18-24; Roger Meak, youth pastor; revival led by Al Pike and Richard Strength, students at William Carey College; eight professions of faith; numerous rededications; Rev. Douglas Benedict, pastor.

**High Hill (Neshoba):** March 20-24; youth team from Clarke College; Billy Duncan, evangelist; Wayne Fair, music director; Melita Shoemaker, pianist; Donna Aaron, soloist; Debbie Roy, accompanist-evangelist; teacher; two professions of faith; numerous rededications; Rev. Harold G. Wilson, pastor.

**First, Terry, Feb. 17-22:** Tommy and Diane Winders of Tupelo evangelists; Rev. Glen Puckett, pastor; 18 decisions; six professions of faith; record Sunday school attendance of 323.

**Hilton Terrace Church, Columbus, Ga.:** March 3-8; Rev. Woodrow Hudson, pastor; Tommy and Diane Winders of Tupelo, evangelists; 18 decisions; 12 professions of faith.

**Calvary, Arcadia, Florida:** March 10-15; Tommy and Diane Winders of Tupelo, evangelists; John Kennedy, pastor; 16 decisions; 13 professions of faith.

**First Church, Lake Alfred, Fla.:** March 17-22; Larry Gandy, pastor; Tommy and Diane Winders of Tupelo, evangelists; seven decisions; five professions of faith.

**First Church, Philadelphia:** additions by letter; 8 for baptism; 11 recorded rededications; 4 dedications to life vocations; and many other unrecorded decisions; Dr. B. Gray Allison of Little Rock, evangelist; the Brad Ramsey family of Waco, in charge of music; Rev. J. Ray Grissett, pastor.

**McArthur Street Church, Pascagoula:** March 31 - April 5; services at 7 p.m.; Rev. Lamar Ball, pastor, First Church, Crumb, Tenn, evangelist; J. T. Hannaford; minister of music at First Church, Moss, music director; Rev. Kenna Byrd, pastor.

**Calvary, Pascagoula:** April 8-14; services at 7:30 p.m.; usual hours on Sunday; Dr. Vance Haver, evangelist; Rev. James Miller, music director; Mrs. Ruby Higdon, organist; Mrs. Annette Graham, pianist; Mrs. Byron Mathis, directing the Sanctuary Choir; Rev. Byron E. Mathis, pastor.

**Arkabutla:** April 5-7; youth revival; Robert Gillis and James Lewis, team from Blue Mountain College, leading; Rev. Jimmy Carr, pastor.

**O'Neale (Yalobusha):** April 7-12; services at 7 p.m.; Rev. Claude Howe, pastor at Bethel, evangelist; Russell Coleman, music director; Mrs. Sandra Goodwin and Mrs. C. Bell Hardy, accompanists; Rev. Harry Sartain, Jr., pastor.

**New Zion, Braxton:** April 5, 6, 7; Rev. Frank Jones, evangelist; G. W. Shorter, song leader; Rev. Bob Stewart, pastor; services Fri. and Sat. at 7:30 p.m.; Sun. at 11 a.m. and 7 p.m.

**Prentiss (Jeff Davis):** April 7 - 12; Sunday services at 10:55 a.m. and 7 p.m.; week-day services at 7 a.m. and 7 p.m.; Rev. Harold O'Chester, evangelist, Allendale Church, Austin, Texas; Jim Hannaford, singer; Rev. Bob Sheffield, pastor.

**First, Hazlehurst:** April 7 - 12; Sunday at 11 a.m. and 7 p.m.; week-days at 7 a.m. and 7 p.m.; Rev. Schuyler Batson, evangelist, Immanuel Church, Alexandria, La.; Mrs. Martha Branham, soloist, Dallas, Texas; Rev. George E. Meadows, pastor.

**New Providence (Copiah):** youth revival; April 5, 6, 7; Rev. Jimmy Headley, student at New Orleans Seminary, evangelist; services 7:30 p.m.; 11 a.m. Sunday; Rev. David Lawrence, pastor, in charge of music; Mrs. Robert Freeman, pianist.

**Sunrise (Leake):** April 7 - 12; night services only, 7 p.m.; Dr. Harold Bryson, pastor of First Church, Carthage, evangelist; Mrs. Harold (Judy) Bryson, singer; Rev. H. T. Curbow, pastor.

**Crowder:** April 7 - 12; Sunday services at 11 a.m. & 7:00 p.m.; services during week at 10:30 a.m. & 8 p.m.; Rev. J. P. Adams, pastor; West Highland, Athens, Ala. evangelist; Paul Calvert, singer; Mrs. Randy Mitchell, organist; Mrs. Harold Dean Wiggs, pianist; Rev. Truman D. Scarborough, pastor.

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## Support Of Every Baptist Is Asked For Baptist Youth World Conference

PORTLAND, Oregon, USA — The youth secretary of the Baptist World Alliance believes that the support of every Baptist — man, woman, boy and girl — is needed for the greatest possible success of the 8th Baptist Youth World Conference, to be held here July 31 - August 4, 1974.

Theo Patnaik, a citizen of India who joined the BWA staff in 1971, agrees

that not everyone of the Baptist constituency will be able to attend the BWA-sponsored event. Besides, he adds, it's primarily for young people (16 - 25 years of age) and their sponsors.

According to Patnaik, "Whether or not you will attend the conference, there are still some things every Baptist can do to help ensure success of this worldwide event for Jesus Christ:

"1. Pray that 10,000 young people from around the world may be able to attend and that their participation and the event itself might glorify Jesus Christ."

"2. Put feet to your prayers by encouraging the young people you know — boys, girls, young men and women — to attend. The age limit is 16-25. If you are in a position to do so, help pay their way to the conference. Churches or associations might pay the way of one, two or more young people."

"3. Inform your church of the significance of this event for Baptist young people and for Baptists around the world. Tell them this is the first time the event has ever been held in the United States."

Patnaik asked that youth and church leaders write the Baptist World Alliance office in Washington (1628 Sixteenth St., N.W., Washington, D.C. 20009) for brochures, registration forms, and other information.

He said that plans should be made early, especially in light of the energy crisis, for travel to and from Portland. And he noted that May 15 is the registration deadline. For participants to be guaranteed hotel space.

"If you are a youth between the ages of 16-25, we are praying that God will lead you and thousands of other youths to Portland this summer," Patnaik said. "Your life could be changed through this worldwide Christian experience."

### 'The Greatest Story Ever Told,' Will Be 2-Part Easter Holiday Presentation On TV

"The Greatest Story Ever Told," a dramatic presentation of the Christ story, will have its premiere television presentation as a two-part Easter holiday special on consecutive nights Friday, April 12, and Saturday, April 13 (in color, 9-11 p.m. — N.T., both nights) on the NBC Television Network. (The Friday colorcast — part one — preempts "The Girls With Something Extra," "The Brian Keith Show" and "The Dean Martin Comedy Hour"; the Saturday presentation — part two — will be on "NBC Saturday Night at the Movies.")

The religious epic features an all-star cast headed by Max Von Sydow as Jesus. Others in the cast (in alphabetical order) are Michael Anderson Jr., Carroll Baker, Ina Balin, Pat Boone, Victor Buono, Richard Conte,

Joanna Dunham, Jose Ferrer, Van Heflin, Charlton Heston, Martin Landau, Angela Lansbury, Janet Margolin, David McCallum, Roddy McDowall, Dorothy McGuire, Sal Mineo, Nehemiah Persoff, Donald Pleasence, Sidney Poitier, Claude Rains, Gary Raymond, Telly Savalas, Joseph Schildkraut, Paul Stewart, John Wayne, Shelley Winters and Ed Wynn.

Also appearing in the film are members of the Inbal Dance Theater of Israel.

Based on the Old and New Testaments of the Bible, the book "The Greatest Story Ever Told" by Fulton Oursler, and writings by Henry Denker, the movie details Christ's mission on Earth and the events leading to the Crucifixion.

### Film Premiere Set For Coast

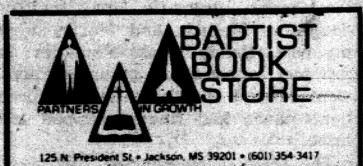
Pascagoula and Gulfport have been selected for a limited engagement during April for the premiere of the motion picture *TIME TO RUN*: World Wide Pictures, the producers of the film, announced the appointment of Dr. Larry Drawdy as Executive Chairman and Mrs. Richard Perkins, Jr., as Co-Chairman for the Pascagoula area showings. Claiborne, E. Miles is the Executive Chairman for the Gulfport area showings.

A representative of World Wide Pictures, Sherman Barnette, will be working closely with Drawdy, Perkins, Miles and the committees in preparation for the showings. According to Barnette, *TIME TO RUN* is a new feature - length color release from the Billy Graham Film Ministry studios. He says, "If Pascagoula and Gulfport residents planned to see only one motion picture all year, this is the one they should see."

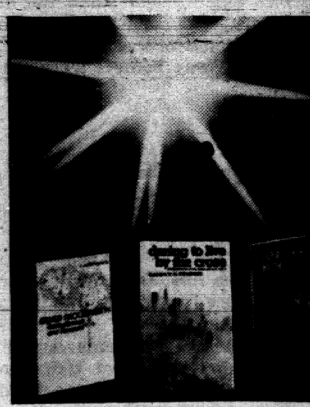
Barnette offered this description of the film: "*TIME TO RUN*" is a real-

istic and deeply moving portrayal of the tensions created in a family where the son's values and ideologies differ from his father's. Love and communication are crippled by the impenetrable silences between them. Further confrontations develop between the young man and his girl friend when she becomes involved in the 'Jesus Movement.' The viewer encounters moments of humor, suspense and warmth throughout the film."

Drawdy and Perkins, who live in Moss Point, are associated with the First Baptist Church, Miles, who lives in Gulfport, is associated with First Baptist Church there. In preparation for the premiere, they attended a special two-day seminar.



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## Names In The News

Dr. David Grant, pastor of Broadmoor, Jackson, and president, Miss. Baptist Convention, is writer of "Sermon Suggestions" in the April-June issue of The Quarterly Review, published in Nashville.

Linda Hamill of Union was presented in her senior speech recital at Blue Mountain College March 28. Miss Hamill gave her own version of "WAIT UNTIL DARK," a thrilling mystery of a blind woman held captive for a period of time.

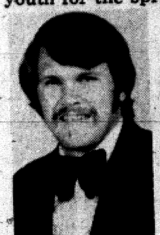
Huda Awies of Ajloun, Jordan, student at Clarke College, was guest of Star Church on Sunday, March 17. The church gave her a love offering of \$322.60 to help with tuition and other school expenses. Also they have given Miss Awies gifts of clothing and other incidentals since she arrived in the states in August, 1973. Rev. A. J. Pace is the Star pastor.

Calvary Church, Greenville, ordained Marty Evans, Jr. to the gospel ministry on March 17.



Native Greenville, Mr. Evans graduated from Mississippi College and is now a student at New Orleans Seminary. The Monte Sano Church in Baton Rouge called him as pastor in February, 1974. In the ordination service Marty Evans, Sr., presented his son the Bible; William "Scooter" Spears, pastor, Bogue Church, Leland, gave the charge to the church; J. D. Lundy, supt. of missions, Leflore-Holmes, gave the charge to the candidate; David Mayhall, supt. of missions, Washington, read the scripture. Calvary people participating were: Sidney Ellis who led the dedication prayer; Mrs. Howard Taylor, soloist; the Church Choir under direction of Dewayne Tanton, minister of music-education, and Rev. Howard Taylor, pastor, who preached the ordination sermon.

Lewis Oswald, a Mississippi College senior, has accepted the position of minister of music and youth for the spring and summer at Calhoun City.



He has served several churches in Louisiana and Mississippi during his college years, most recent being Interim minister of music and youth at Briarwood Drive, Jackson. He will begin his work in Calhoun City April 6, and will move on the church field the latter part of May. He is the son of Rev. and Mrs. J. M. Oswald of Hammond, Louisiana. Rev. Charles C. Brock is pastor of First, Calhoun City.

Sherwood Church, 2201 Whispering Pines Road, Albany, Ga., broke ground for a new sanctuary on Sunday, Feb. 24. The pastor is Rev. Curtis A. Burge, who grew up in First Church, Gulfport, and was pastor at First Church, Union, before going to North Carolina and then later to Georgia.

William Carey College's "number one scholar" for 1973, Joseph McDonald (Mac) Ernest, has been accepted for graduate studies by the University of Mississippi Medical School in Jackson. Graduating first in a class of over 300 last May, he has been teaching this current school year in the public school system of Lucedale. He plans to enter the medical school in August. His father, J. M. Ernest, Sr., is academic vice-president of William Carey College.



J. C. Powell, 84, Southern Baptist emeritus missionary to Nigeria, died March 26, at his home in Warsaw, N.C. A funeral service was scheduled for March 27, in Warsaw Baptist Church with Boyce Brooks, pastor, officiating. H. Cornell Goerner, the Foreign Mission Board's secretary for West Africa, represented the board at the funeral. Burial was at pinecrest Cemetery, Warsaw. Before retiring in 1956, Powell and his wife served as missionaries to Nigeria for 37 years, where he was a field missionary in Shaki and Oyo.

NEW YORK (BP)—Southern Baptists gave \$253,857 to the support of the American Bible Society during 1973, according to the society's annual report here. The largest amount given from any one denomination, the figure denotes an increase of \$20,044.98 over 1972 gifts. United Methodists ranked second in giving with \$133,528.73.

## Church Bus Figures Are Released

NASHVILLE — The average number of persons per week in 1973 coming to Sunday School in buses provided by churches was 220,178.

This is the first time for bus information to be included on the annual church letter. Altogether, 6,187 churches contributed information.

"Bus outreach is an integral part of Sunday School outreach," according to D. Lewis White, bus outreach consultant in the Sunday School department of the Southern Baptist Sunday School Board. "But, the use of buses is just one outreach tool that a church can use."

"The emphasis is not only on reaching people," White continued, "but teaching them."

"We estimate that as many as 95% of the bus riders are children, ages 6-11," he said. "Churches are reporting an increasing number of parents of bus riders coming for church membership."

"The Sunday School department of the Sunday School Board continues to provide special training opportunities and materials, including a special curriculum for bus riders, to develop skills in bus outreach," White said. "Also, materials prepared by specialists in children's work are provided for graded worship services for children."

## Sunday School Lesson: International

# Serving In Supportive Roles

By Clifton J. Allen  
Acts 9:1-43

The conversion of Saul of Tarsus is the background and context for a special emphasis in this lesson. This conversion may be called the most important single event, following Pentecost, in New Testament times. It surely stands for all time as one of the strongest proofs for the resurrection of Jesus Christ. The foremost enemy of Christianity met Jesus on the Damascus road, and forever after he was a new man. He was called to become the apostle to the Gentiles. In the fulfillment of that mission, he became the foremost ambassador of Christ. But our lesson concentrates on the fact that Ananias and Barnabas played the important roles in helping him to find his place in the Christian community and to ensure acceptance by the believers.



The Lesson Explained  
MINISTRY TO A NEW CONVERT (vv. 10-17)

Saul's conversion experience was as evolutionary as it was dramatic. A bloodthirsty persecutor was overcome by God's love in Christ. From an antipathetic devotion to Judaism and the teaching of the Pharisees, he was not a humble believer in Jesus as the Messiah of Israel, the Son of God, and his own wonderful Savior. The brightness of the glory of the risen Christ had blinded Saul's eyes. For three days, after arrival in Damascus, he was without sight and neither ate nor drank.

These aspects of Saul's experience help us better to understand the Lord's message to Ananias, a believer in Damascus, charging him to go to Saul, who was staying in the house of Judas on the street called Straight. There he was engaged in prayer. But he had been given an impression from the Lord that Ananias would visit him and restore his sight. No wonder Ananias shrank from the assignment. But the Lord insisted to Ananias that Saul was a chosen vessel to become his apostle to the Gentiles, a mission which would involve much suffering as well. Ananias obeyed, went to the house of Judas, laid his hands on Saul, and greeted him as a brother in the Lord. Saul's sight was restored, he arose and was baptized, and then he took food to revive his strength. The role of Ananias was one of giving spiritual support to a new convert. The support was a message directly from the Lord.

FAITH IN GOD'S CALLED SERVANT (vv. 23-30)

From verses 20-22 we learn of Saul's witness in the synagogues in Damascus proclaiming Jesus as the Son of God. It seems certain that Paul retired from Damascus into Arabia for some three years. (see Gal. 1:17) and then returned to Damascus. At any rate, the Jews in Damascus plotted to kill him, either before he withdrew into Arabia or after he returned. He was becoming a victim of the same kind of violent treatment he had meted out to the believers. His fellow Christians assisted him to escape, and he fled to Jerusalem.

And now Barnabas appeared in a supportive role. He had confidence in Saul's conversion and the genuineness of his commitment to Christ. He introduced him to the apostles and told the wondrous story of his conversion and of his having preached boldly at Damascus in the name of Jesus. Thus Barnabas showed his willingness to

be identified with one still under suspicion and distrust by some of the Christians, one who had brought so much suffering in years passed to the believers in Jerusalem. The courage and faith of Barnabas were not in vain. Saul remained in Jerusalem for a period of days marked by blessed fellowship with the believers, at the same time preaching boldly in the

name of the Lord. Particularly he tried to convince former friends and acquaintances among the Greek-speaking Jews in Jerusalem as to the faith he himself had accepted. But they immediately began to devise ways to kill him, so that he departed for Tarsus. Barnabas was indeed "the son of consolation," one who encouraged others.

## Sunday School Lesson: Life and Work

# Why Christ Died

Mark 15:25-39

Many years ago I read in a book by W. A. Criswell that there were two kinds of Christianity. At first I believed there was only one kind; now I see what he saw. There is a Christianity merely of ideals and social Christianity. This system preaches that Christ was a mighty teacher and humanitarian. It is a Christianity of inspiration and improvement. If its disciples use the word of salvation, they mean personal and social amelioration. But there is another kind of Christianity. It is a Christianity of redemption based upon the fact that God as creator saw man in sin and was moved by love to help him in his lost condition and so gave His Son to die in man's stead. On the cruel cross, Jesus Christ took our place as our substitute and suffered the punishment of sin that was due man because of his iniquities. This fact becomes our means for salvation. When one accepts this act of love as a means of salvation, gratitude floods the heart and works become good and godly.



There are many ways of looking at the crucifixion of Jesus Christ. But the death of Jesus Christ is the cardinal truth around which all other truths revolve. In this one truth we see the forgiveness of sin, the hope of heaven, and the promise of the world to come.

An unsympathetic critic one time said to Charles Hadden Spurgeon: "All your sermons are alike." Spurgeon instantly replied, "Yes, indeed they are. I take a text anywhere in the Bible and immediately I take a beeline for the cross."

Why did Jesus die? There is no pardon without atonement. There is no remission without shedding of blood. Not by purity and holiness of life, but by His stripes we are healed.

JESUS DIED AS FULFILLMENT OF SCRIPTURES

Mark was sure when he wrote in Mark 14:28 "And the scripture was fulfilled." Paul affirmed that Christ died for our sins according to the scriptures.

The Old Testament promised that the Messiah would die. The blood shed in the Garden of Eden to hide the nakedness of Adam and Eve spoke of the death of Jesus. All the blood offering of the Old Testament spoke of the death of Jesus. All the blood offering of the Old Testament spoke of the great sacrifice that Jesus would make. The great prophet Isaiah said: "But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His

stripes we are healed. . . . When thou shalt make His soul an offering for sin."

THE GOSPELS TELL HOW ON MANY OCCASIONS

Jesus told the disciples that he was to die. John's gospel spoke of his death as necessary as a corn of wheat: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit."

Every detail of the crucifixion had been written down beforehand in the Old Testament. John 19:28 tells us that the cry "I thirst" was mentioned in Psalm 69:21: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

JESUS DIED TO SHOW US HE WAS HUMAN

There are two sides to Christ's nature — divine and human. He was truly the God-man. On the divine side, he walked on water and cast out demons. As a human, he hungered and thirsted and suffered pain. At the cross we see the divine side that promises the dying thief a home in heaven. On the human side we see Him in great agony when he cried, "I thirst."

The gospel of Mark reminds us of the saddest words of the Bible: "My God, My God why hast thou forsaken me?" Jesus was the object of His father's love. God the Father loved him with a mighty love. He shared God's glory before the world began. God sent him into this sinful world, but the fellowship was never broken. Every thought that he had was in harmony with God's mind. But at the time of death, he was forsaken. Feel the agony of Jesus to be forsaken of God — to have God turn his back upon you in the darkest time of need. This was what happened to Jesus, our Savior.

God is so holy, so pure, so free from sin, so full of righteousness that no man can describe Him otherwise. I am sure it broke his own heart when Jesus had to die upon the cross with all our sins heaped upon him, God had to turn his back upon him. II Corinthians 5:21: "For he hath made him to be sin, who knew no sin." That sin broke the fellowship with God.

At the point of death Jesus was truly human, bearing our sins. What was God doing as Jesus hung upon the tree? He was punishing sin. He suffered as much on the cross as all men could ever suffer through an endless eternity in hell.

JESUS SHOWED US THE LOVE OF GOD

When one looks at the cross of Jesus Christ, he sees in the suffering and in the death on the cross, his own sins. Jesus Christ died in our stead. It is by the love of God for us that we are delivered from so terrible a penalty.

Do you see the love of God for lost

humanity? "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The reason the death of Jesus was necessary was to tell men in action of the love of God. Jesus was the incarnate love of God. Because Jesus went the whole way and died on the cross, it means that there is literally no limit to the love of God, that there is nothing in all the universe which the love of God is not prepared to suffer for men, that there is nothing, not even the death on the cross, which the love of God will refuse to bear for man.

## Christian Fellowship Retreats For Formerly Married Announced

Two Christian Fellowship Retreats for Formerly Marrieds are being announced by Dr. J. Clark Hensley, Executive Director of The Christian Action Commission, Mississippi Baptist Convention, sponsor of the retreats. Identical programs are planned for Friday, May 31 through Saturday, June 1, at the Gulf Park College Campus, Long Beach, and for Friday, June 7, through Saturday, June 8, at the Gulf Trails Lodge, Sardis.

Dr. Pat Clendinning, Minister of Counseling, Second Ponce De Leon

Baptist Church, Atlanta, Georgia, will be the resource person at both retreats.

The program will begin at 6:30 p.m. on Friday with a banquet and will conclude at 4 p.m. on Saturday. Cost of the banquet, registration and room (with 2 or more in a room) will be approximately \$15.00. No provision for children.

There will be a special conference period for widows and formerly marrieds who have no children, and special emphasis upon the needs of children and youth, seventeen and under.

For High School and College Youth . . .

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April 20-21

COME TO:

# Call '74

What is Call '74?

A weekend conference designed for young people who want to explore the possibility of building a career and serving the Lord at the same time.

When is Call '74?

It begins at 9:30 AM on Saturday, April 20, and ends after lunch on Sunday, April 21.

Where is Call '74?

On the campus of William Carey College in Hattiesburg, Mississippi.

Who should come to Call '74?

Young people who have made a commitment to Christian service at some time in the past OR who feel led to explore possibilities of service using talent which they have.

What is the program for Call '74?

Outstanding leaders from all over the South will lead individual conferences telling of vocational opportunities in many areas. There will be terrific music, entertainment, coffeehouse program and inspirational high points. A fellowship feast will climax the weekend at noon Sunday.

What will Call '74 cost?

\$10.00 will cover four excellent meals provided by Morrison's Food Service and accommodations for over-night. The fee is payable with reservation at least five days in advance.

YES, please include me in your list of those coming to CALL '74!

My name is \_\_\_\_\_ Age \_\_\_\_\_

Address \_\_\_\_\_ Street \_\_\_\_\_ School \_\_\_\_\_

\_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

My church and pastor are: \_\_\_\_\_

Enclosed please find my check for \$10.00 to cover all costs for two days.

OR enclosed please find a \$5.00 deposit. I will pay remainder on arrival.

Mail to CALL '74, Chaplain's Office, Wm. Carey College, Hattiesburg, Ms. 39401.



# Devotional

## "I Was Sick And Ye Visited Me"

By J. N. Triplett, Minister of Pastoral Care, First, Jackson



Ed Dunlap was janitor of First Baptist Church, Jackson, for more than forty years. He was a good man, loyal, dependable, and efficient. He earned the respect of all who knew him. Inevitably the infirmities of age took their toll. Ed was confined to his home. Much time had to be spent in bed, and he became discouraged. One of the men in our church visited him. Upon seeing this friend of many years enter the room, Ed sat up, a joyous smile on his face, and said, "I knew you would come! I knew that you would come!" Silently, the white friend thanked God that he had remembered the old janitor. In no way is this meant to encourage visiting the seriously or critically ill patients, without due regard for their condition. Help can be given a person and/or his family by demonstrating love and concern. The danger is in doing too much in an effort to make up for previous neglect of a member of a family, a neighbor, a friend, one outside of Christ. However, it is rewarding to be alert to the needs of a suffering person and the family. The result is three-fold.

1. It is pleasing to God. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). Though he suffered hurt because of the pain of people who were troubled in mind, body, and spirit, Jesus ministered to their needs. Always he spoke the correct word of comfort, of encouragement. His very presence was because of his love. Isn't it true that when we love we are neighbor to the person in need?

2. It is helpful to the sufferer and the family. "Bear ye one another's burdens and so fulfill the law of Christ" (Galatians 6:2). Jesus came to fulfill the law; can we do less under love? Jesus came to minister; shouldn't we aspire to greatness by being one who serves?

3. It assures the Christian's growth. "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3:18).

The art of effective visitation is learned by study and practice. Holy Writ stored in the mind, ready for use at the proper moment, is valuable indeed. If one can think of nothing to say, that is fine. Through unaware of it, an older man taught me a lesson one day. We entered the room where death had occurred. He walked over to the surviving husband, took his hand, placed his left hand on the griever's right shoulder, and those two men just stood there for several moments, heads bowed, but speaking not a word. They turned, walked out of the room, where the widower turned to his friend and said, "Thank you. I can make it now."

"I was sick and ye visited me."

## Young Musicians To Enjoy Repeat Of Music Camp At Blue Mountain College

Youngsters now in grades four, five, and six can enjoy a music camp again this year at Blue Mountain College. The date is June 17-21.

Beginning on Monday afternoon at 2 p.m. and concluding with lunch on Friday, the week will be full of music activities, Bible study, and recreation. Guests clinicians are Mr. and Mrs. Ronald Wells of Spartanburg, South Carolina. Other faculty members will participate. Alvin Moore, minister of music, First Church, Philadelphia to be camp coordinator.

Enrollment will be on a "first come" basis. Deadline for registration is May 15. Total cost for the week for each participant is \$35 and includes room, food, music packet, and insurance. An advance registration fee of \$10 is required. The remainder of \$25 may be paid upon arrival for the camp.

The \$10 advance registration fee should be mailed by May 15 to the Business Manager, Blue Mountain College, Blue Mountain, Mississippi 38610. It is recommended that when a group from one church registers, that one leader send in the fees for the entire group, along with names, sex and grades in school. When the attendance quota is met, the registration fees will be returned.

This camp will be held simultaneously with the Jr. High Camp at Blue Mountain. It is sponsored jointly by the Music Department, Blue Mountain College, Stanley Richison, Dean, and the Mississippi Baptist Church Music Department, Dan C. Hall, director.



Rev. and Mrs. Herbert Retta of Lyon, mission workers with Mexicans in Mississippi, recently visited in Jackson and spoke at chapel in the Baptist Building. Their daughters, Liz and Becky, presented special music.

## Piano, Hymnbooks, Bibles Given To Mexican Missions

Rev. Herbert Retta of Lyon, mission workers with Mexicans in Mississippi, reports that the Merigold Church has donated a piano to the Mexican Mission at Shelby.

A member of the Boyle Church has given a \$50 check toward the purchase of Spanish hymnbooks from the Spanish Baptist Publishing House in El Paso, Texas. Twenty of the forty hymnbooks bought will be used at the mission in Shelby. The others are to be used by Mexican Baptists in the Moon Lake area.

Mr. Retta says that women from Boyle Church offered to buy Bibles for the work in the general area, so he has ordered Bibles in English, in Spanish, and bilingual.

Civitan Club in the Clarksdale area donated \$68.75 worth of fruit cake in individual \$1.25 packages.

A number of churches in the Delta area are helping to sponsor the work with Mexicans. Mr. Retta ministers to Mexicans at Shelby, at Cleveland, in the Moon Lake area, in Washington Association, and in Quitman Association. His work in language missions is under the direction of the Cooperative Mission Department, MBCB, and the Home Mission Board, SBC.

He reports that recently there have been at least six professions of faith, for baptism. One of these was an 80-year-old man in the Greenville area.

## Area-Wide Crusade In Philadelphia

The Philadelphia Ministerial Association is sponsoring an afternoon evangelistic rally on Sunday, April 7, at 2:30 p.m. at Philadelphia High School Football Stadium. Evangelist Jimmy Gandy, Mobile, Alabama, will be preaching on, "The Sinking Of The S. S. Titanic," and J. B. Betts will direct the music.

This team will continue in revival services through April 14 at East Philadelphia Church with services at 11 a.m. and 7:30 p.m.

Cigarettes — killers that travel in packs. —ARNOLD GLASOW

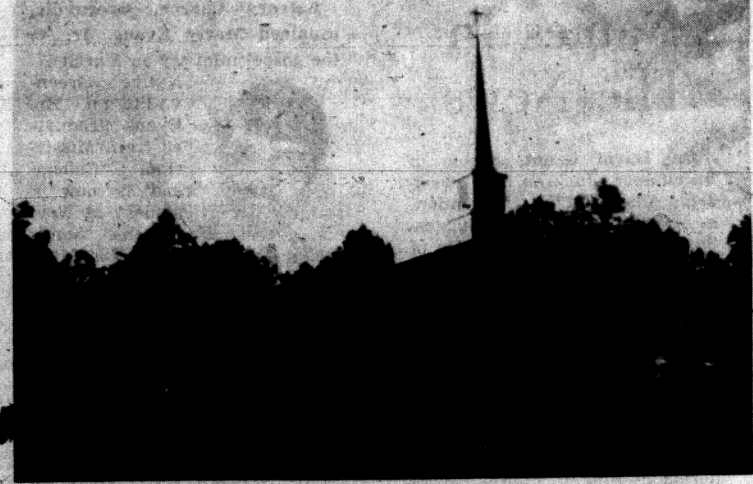
tain College, Stanley Richison, Dean, and the Mississippi Baptist Church Music Department, Dan C. Hall, director.

## Carterville Dedicates Piano, Organ

The Carterville Church of Petal recently dedicated a new grand piano and Allen Organ for their new sanctuary.

During the service Cathy Curry, church organist, Minnie McKinley, church pianist and Mark Lott, member of the Sanctuary Choir, gave their testimonies. Dr. Joel Ray, superintendent of missions for Lebanon Association, led the prayer of dedication and the pastor, Rev. Leland M. Hogan, delivered the sermon.

A concert of sacred music was presented by guest artists, Mrs. Maurice McWhorter, assistant professor in the Department of Music at William Carey College, organist, and Mrs. Robert Ross of Hattiesburg, pianist.



## Hope (Neshoba) To Celebrate Centennial In New Sanctuary

Hope Church of Philadelphia, (Neshoba County) will commemorate its one hundredth anniversary on Sunday, April 7. Services will begin at 9:45 and continue through the afternoon.

Dr. Woodrow Clark, a former pastor, will be the guest speaker during the morning service. A number of other former pastors will also be present and participate in the program. Lunch will be served at 11:30; the afternoon program will be highlighted by recognition of oldest church members and reading of the church history.

The church, in its early days called Woodland; was organized in 1873.

In 1907 the name was changed to Hope and the location moved about two miles east. In 1908 Reuben Gratton donated a lot where Hope Methodist Church is now located and a church was built on it. This building was damaged by a storm in 1934. Shortly thereafter the Methodist church was destroyed by fire.

Both denominations agreed to construct a building on the lot owned by the Baptists and share the use of it. These joint services continued until 1956 when the Baptists bought the old Waldo School and moved it to the present site of Hope Church.

On November 19, 1972 the church voted to build a new sanctuary. The dedication service for the sanctuary was held January 27, 1974.

On April 7, Hope Church will do more than have an anniversary celebration. Because this occasion will be a journey back into the past, many of the members will be attired in old-fashioned dress, the old-time hymns will be sung, and there will even be a room set aside for antiques. "The members of the church would like to invite you to be there and participate in a unique worship experience," states Rev. Jerry Jones, pastor.

## Sunrise Church Calls Pastor

Rev. Robert H. Rogers has recently accepted the call as pastor of Sunrise Church, east of Hattiesburg in Sunrise Community.



Graduate of Mississippi College, and New Orleans Seminary, he was formerly pastor of Logtown and Pearlington Churches in Hancock County and Verona Church in Lee County.

Recently he served 11½ years as chaplain in U. S. Army with tours at Ft. Jackson, S. C.; Ft. Hamilton, N. Y.; Ft. Hood, Texas; Germany, Korea, and Vietnam.

He is married to the former Joyce Clinton of Lamar County. They have two sons, Bob, 16, Todd 13, and a daughter, Nancy, 10.

Currently he is a chaplain in the U. S. Army Reserve, serving as unit chaplain of the 305th Field Hospital, Gulfport.

Recession — when the man next door to you loses his job; Depression — when you lose your job; Panic — when your wife loses her job.

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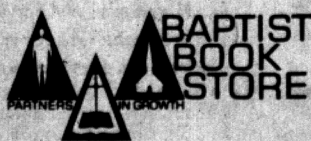
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## Little To Speak At BMC Luncheon, Alumni Meeting

Rev. Clyde Little, pictured, pastor at Forest and trustee of Blue Mountain College, will be the luncheon speaker at the Annual Alumni meeting, April 5. Rev. Billy Baker, Alumni president and pastor at Dumas, will address the college and guests at the chapel program.



Special features of the business program will be a sharing time for graduates and plans for a Bible conference. Wives of graduates will take part in a coffee hosted by Mrs. Fisher at the president's home.

An added attraction is an 18 hole, three-flighted, golf tournament at the Ripley Golf Course that afternoon. All former students as well as graduates are expected to take part in the activities, beginning at 9 a.m. registration.

## Rev. C. J. Purvis Dies At Bruce

Rev. Clarence J. Purvis, pictured, 82, died unexpectedly March 9 at Calhoun County Hospital in Bruce.



He was born and reared in Union County and married the former Clytie Parker who preceded him in death March 9, 1972.

A retired pastor and school teacher, he was ordained to the ministry Sept. 4, 1921. His pastoral work included rural churches in Newton, Scott, Neshoba, and Calhoun Counties. His last pastorate for 12 years was with Lantrip Church, Calhoun County. About two months before his death he preached there one Sunday morning.

He is survived by one son, Rev. Enoch Purvis of Harmony Church, New Albany; four daughters, Mrs. Mildred Roberts, Blue Springs; Mrs. Frances Bailey, Tupelo; Mrs. Jean Costner, Banner; and Mrs. Faye Merritt, Lexington; four sisters; eleven grandchildren; and four great-grandchildren.

Although extraordinary precautions had been taken because an assassination attempt was suspected, President McKinley was shot by anarchist Leon Czolgosz while at the Pan-American Exposition in Buffalo, N. Y., on Sept. 6, 1901.



## West Side, Macon, To Build Sanctuary

Groundbreaking services were held at West Side Church, Macon, March 17 with Rev. Philip Douglas, former pastor, bringing the message. Rev. C. S. Mullins, retired minister, Starkville, who organized the church in 1935, was present. This marked the beginning of construction of a new sanctuary. Left to right: Rev. C. S. Mullins and building committee, Nelson Morton, Rev. Kenneth Overby, pastor, William Wood, and Odell Higginbotham, Chairman. (Not pictured is Steve McCain.) Second row: Rev. E. C. Farr, and Rev. Philip Douglas, former pastors.



## First, Batesville, Dedicates Pastorium

Recently First Church, Batesville, dedicated its new pastorium and Pastor and Mrs. Robert Self held open house. From left to right in the picture are Dr. Ben Moore, chairman, building committee, Jack Rhodes, Jake Thompson, members of building committee and the Pastor. The new house features four bedrooms, three baths and a fireplace. Outside, there are three spacious patios, a split-fence and a large fenced utility yard. The grounds are landscaped. The church has also recently purchased a new organ, a new sound system and two additional acres of land for future use. Attendance and interest are both up and people are uniting with our church," states the pastor.

**COMAYAGUA, Honduras** — Otis Viera, an agricultural engineer who manages the Honduras government-owned grain storage elevators, was re-elected president of the Honduras Baptist Convention by a unanimous vote at a recent meeting of the convention.

## Off The Record

### Dentist Falls, Bible Tells Why

**RICHFIELD, Minn. (Special)** — Dr. Lee Nelson showed up at Messiah Lutheran Church in Minneapolis the other Sunday with his left arm in a cast and a sheepish look on his face. He explained to other members that he had been ladder stringing wire at his lakeside cabin when his foot slipped and he fell off, breaking his wrist. The sheepish look, he said, came as the result of reading the Bible.

A friend in Dr. Nelson's Bible study class, Mrs. Don Perlich, had suggested he read Proverbs 10:19 in the Living Bible. He found this admonition: "A good man has a firm footing, but a crook will slip and fall."

A thrilling conversation between a customer and a clerk in a greeting card shop: "How much is the card that says 'YOUR LOVE IS WORTH THE WORLD AND ALL ITS TREASURES'?" "25c." "Do you have something cheaper?" — Orben's Current Comedy.

A certain fellow, whose hair was rapidly thinning, was very particular about the way he wanted it cut. He was so critical of practically every snip of the scissors that his exasperated barber hated to see him come into the shop. One time, after a particularly annoying succession of directions and protests, the man concluded with an order to part his hair in the middle. When the barber replied that he couldn't his customer became irate and demanded to know why.

"Well, it's this way, sir," explained the barber dryly, "you have an odd number of hairs." — True.

The lawyer asked the defendant why he assaulted the other man. "Because he called a rhinoceros 'When was that?' the lawyer demanded.

"About three, four, five, six, seven, eight, nine, ten, eleven, twelve, thirteen, fourteen, fifteen, sixteen, seventeen, eighteen, nineteen, twenty, twenty-one, twenty-two, twenty-three, twenty-four, twenty-five, twenty-six, twenty-seven, twenty-eight, twenty-nine, thirty, thirty-one, thirty-two, thirty-three, thirty-four, thirty-five, thirty-six, thirty-seven, thirty-eight, thirty-nine, forty, forty-one, forty-two, forty-three, forty-four, forty-five, forty-six, forty-seven, forty-eight, forty-nine, fifty, fifty-one, fifty-two, fifty-three, fifty-four, fifty-five, fifty-six, fifty-seven, fifty-eight, fifty-nine, sixty, sixty-one, sixty-two, sixty-three, sixty-four, sixty-five, sixty-six, sixty-seven, sixty-eight, sixty-nine, seventy, seventy-one, seventy-two, seventy-three, seventy-four, seventy-five, seventy-six, seventy-seven, seventy-eight, seventy-nine, eighty, eighty-one, eighty-two, eighty-three, eighty-four, eighty-five, eighty-six, eighty-seven, eighty-eight, eighty-nine, ninety, ninety-one, ninety-two, ninety-three, ninety-four, ninety-five, ninety-six, ninety-seven, ninety-eight, ninety-nine, one hundred."

Book clerk: "This book will do half your work."  
Student: "Give me two!"

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